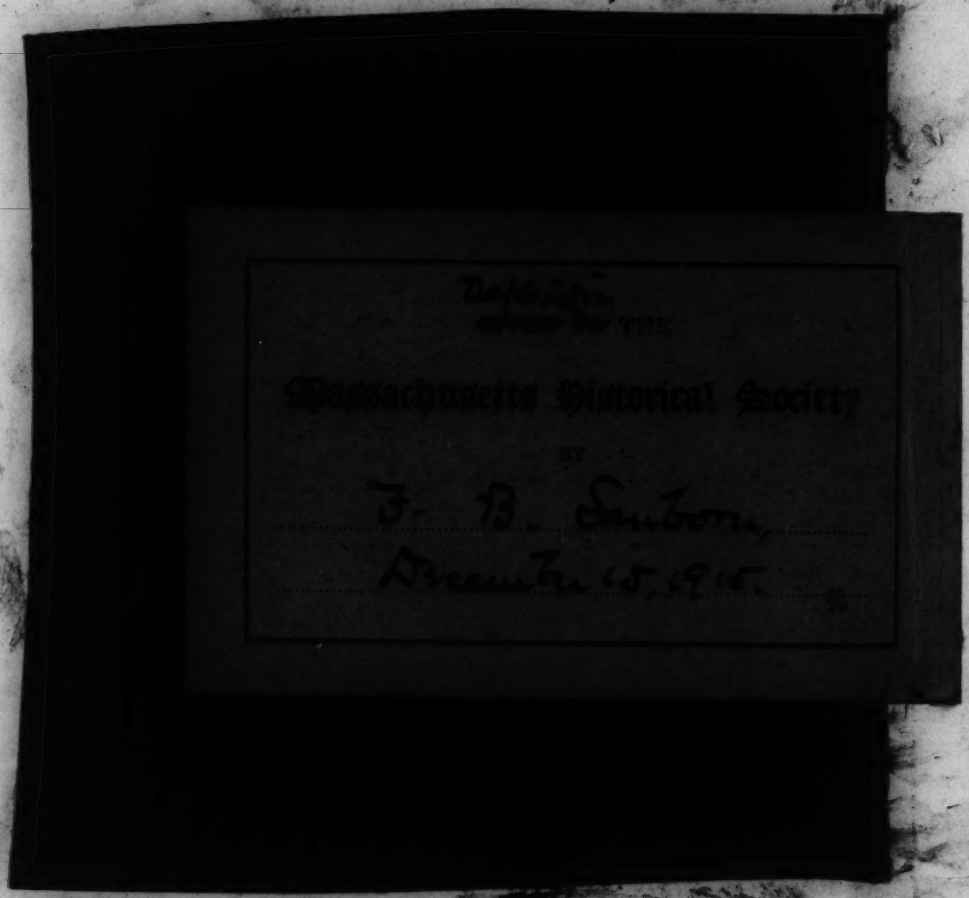
Ama nesciri, et pro nihilo reputari. Gerson,
Choose to be unknown, and for naught be counted
Chancellor Gerson

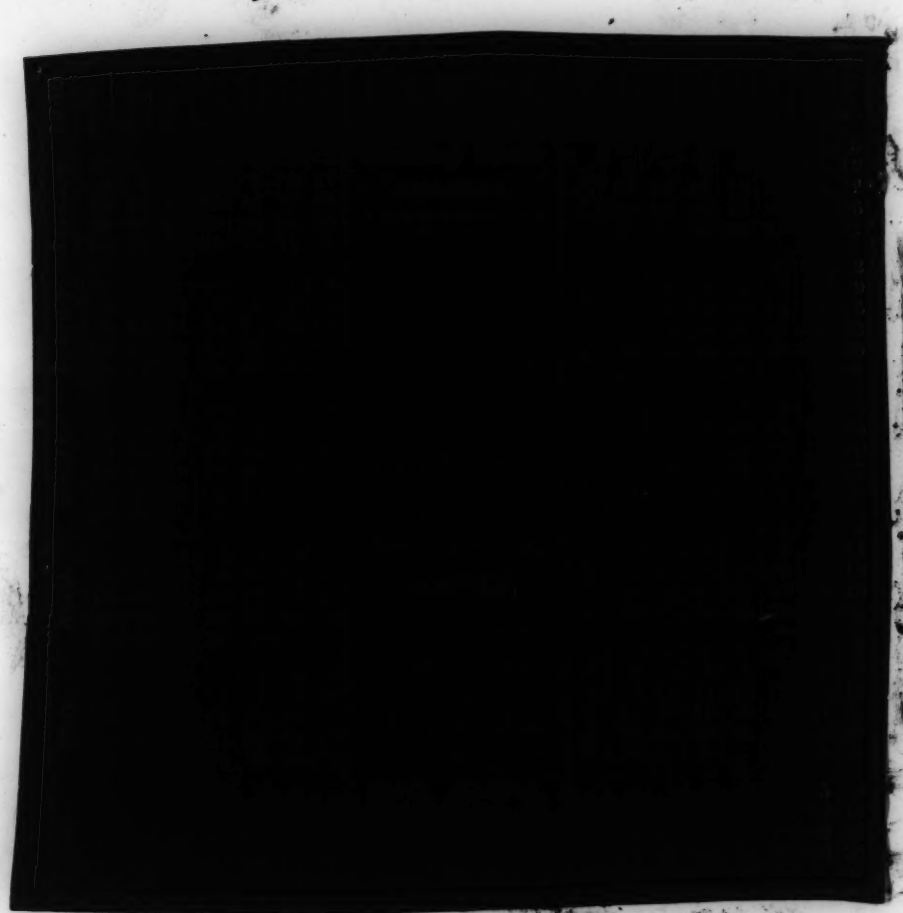
From April 1844 to Nov. 1849

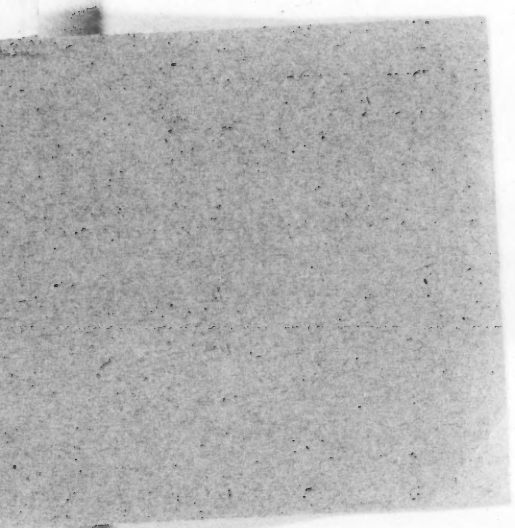


Mss. 38
2

Amo nescire, et pro nihilo reputari. Gerson,
Choose to be unknown, and for naught esteemed
Chancellor Gerson

From April 1844 to Nov, 1849





Apothegmata.

Lalla, Lalla; aut dormi aut lacte. The chant of the Latin nurses.

adversus hostem aeterna auctoritas. XII Tabls. Cicero Off I, 12. (?)

"Nil agit exemplum litem quod lite resolvit."

Scimus, et hoc nobis non altius imprimet animum. (159.)

qui ecclesiasticam Historiam legit, quid legit nisi Episcoporum vitia? Grotius. Epist. Pars I. Ep. XXII.

Ἡ μὲν γὰρ ἀλήθεια γνησίως ζητουμένη εὑρίσκεται. Joannes Damasc.

Late quaeruntur incerta, latius disputantur praesumpta. Tertullian. (see p. 159.)

"The Stoic notion doesn't esteem genius valuable; it stems of passion but virtue." Chinese classic.

Σιωπὴ μέγα καὶ πάντος ὑψηλότερον λόγου. Longin. 9.

To catch eels the fisher troubles the water.
(v. Aristophanes. Equit. 860 sq.)

Never provoke a SKUNK. but a Lion when you will.

If an Eagle were to join partnership with an Oyster - the Oyster would lose more than the Eagle would gain.

Wise men are only the cement to hold a world of fools together.

The crow thinks its voice better than the nightingales.

Apothegmata.

"Si cor non orat,
"In vanum lingua laborat."

Point de dignité sans devoir, point de prééminence sa
service, point de pouvoir sans activité profitable.

Some seem to think the art of Government consists in reconcil
the Liberty which Commerce requires with the Prohibition
which manufactures require.

844.

ov. 1

Journal. Law. Exceptio doli mali. 1.

Today I begin a new journal — I know not how many sad things I may record in it. God grant that the pains I shall endure (it must) before it is finished may render me wiser, truer & holier. All now is hopeful but who knows how sad all may be before I end this book. Well come what may. There is no Fate — but ever a Providence — I fear 0.

Finished a rude sketch of lecture on the Lessons offered us by the History, Example & Fate of other Nations. I don't like it altogether — yet some thoughts in it are deep ones — I shall give prominence in the lecture itself to Education & the Fine Arts.

In Boston saw E. P. Clark — & C. M. Ellis. E. knew little of the Civil Law — wishes to know much thereof. Did not know what Exceptio doli mali meant in Justinian's Institutes. So could not state the case — Exceptio Doli is a Plea in Bar of the nature of a Special plea. says Judge Jackson. Could not find the history of the Roman Law that I sought.

hat is

oles

es?

Consider the influence which Xty has had on Law — 1.

1. On the Roman Law. } See Troplong sur l'Influence de
2. On the Barbarian Law. } Xtianisme sur le droit Romain.
} Comte Essai &c. Savigny &c.

Mr Cole came here this week & took tea. eve'g.

2. Courts in France. Judges &c. (458)

I Lowest court. Juge de Paix. (2836)

One J. de P. in each Canton. 30 Mds. ord. 600-2500 Fr. his com.

" Greffier (clerk) - - - - - 300-2000. - - -

2 Huissier (Bailiff) Fees.

In all 2836. J. de P. Sal. 2.327.000 Frcs.

2836. Greffiers " 775.800

II. Cour de première instance, (361)

4-12 Juges in each Arrondissement. 25 Mds. 1800-3000.

1 Solicitor 2-3 Suppléants. - - - - 1200-1800.

1 Greffier in each A.

361. Cours de prem. Instance,

Juges. Procureurs du Roi & Greffiers, about 4300 Sal ab. 5,550,

III. Cour d'Assize. (86)

86. in all - each has 2. Juges III. & a Proc. IV a Resident

Han abt 250 officers, est abt 754,000,

IV. Cour royale (27)

Each has 24 Juges. (Councillors) 2,400-3,600.

Officers in all abt 1100, est. 4,300,000.

V. Cour de Cassation (1)

61. Officers in all 793,000.

(For present Rev. July 1944 Art IV see below)

English Translations from the Greek. Lawson.

wrote Sermon No 352. I have written 14 Sermons & 2 Lyceum lectures since my return. Saw in the F. Q. R. July 1844. some good criticism of Eng. & Fr. versions from the Greek - in which he heartily exposes the self-conceit of some English who think the faulty Eng. versions is in the Language - not the men. Potter & Francklin are soundly thrashed.

It has been a very beautiful day. one of those rich sweet days in which the earth & sky seem wed together - a soft haze covers all. One is moved to contemplate - turned in on Self. Lawson came here A.M. busy with archeological matters of the Xn church. He is fit for nobler - & noblest things! But alas he is afraid of men -! One of the old-women whom Nature in irony has gifted with beards - & whom Society indulges in breeches.

P. M. went to see old Mr Fuller - a long walk & a beautiful one. Browns Civil Law. to look after the Slave-matters.

Read a very poor book Hist. des crimes des Rois de France. Par. 1839. It contains only the bad part of very men - I cant help thinking "Le diable n'est pas si noir comme on le peint." It does no one good to read such books.

4 1844 Emerson.

Nov. 9th. I have been so busy this week that I have had no time to write. A bad cold has dammed up my little stream of thought. Still I have spent two days alone, & lectured at Carlisle & Stow, written a Sonnet &c.— Ha finished the Lecture on the Design of the Pisans. & wrot a little on the Russia Story.

I have read a little in Emerson's new volume of Es I shall read them no more— It is not Emerson— with only his best. In many sentences you may introduce negation & it will be just as true & just as Emerson as now. I dislike his mannerism. He imitates himself. I think he has lost that wonderful sweetness & exquisite beauty he once possessed, tho I believe not the affected roughness of his verses— prefixed to the Essays. On p. 54. Vol II, you may interpolate a negative in each sentence— & it will read quite as well— The Essay on Manners— is lovely in its steps— but it is bea the whole— It is cleverly & not greatly— a patch-wo from his journals— & commonplace books— I ought to like I read it— His lecture on N.E. Reformers is very witty— not so deep as he used to go. Either E. has fallen I have fallen— Which is the fault!

Lamson.

Lamson has been here today, & queer man is he — there is so kind much of the Philistine & a little of the Pedant. He is busy inquiring about Easter, Xmas &c what are Xtmas & Easter to me? He will not be quite true I fear, will not tell the whole Truth — tho' he believe it. His criticism is argumentative — pretty enough — a book for Pious uses — not critical

I love L. much — but his timidity, his despair of man — I find no sympathy for. Yet he loves man — & is beloved — He is liberal — but perhaps just — tho' rather over nice. He has a quiet humour tho' a little sound. He has more Philosophy than is common thought — & is one of the best of that class of large-minded — wide — cultured deep-hearted clergymen that are fast going out of date. His Genius is not American —. He has too little hope — too much respect for precedents — too little intuition — no half-Speculations enough. When he dies — men will say "Here lies a Unitarian Minister who had folios in his library & read the Fathers" He was a good man — hated none but Calvinists — Had he been half a century earlier — he had been all the greater, & he had no enemies — but Dr [illegible] — & find any, when. He was a good man. אִישׁ טוֹב הָיָה"

Personal Atmosphere

Nov. 10. Sunday, It has been one of the beautiful autumnal days we have so many of this year. I preached at home as always now — This consumes too much of my time; then the work of life — visiting &c — consumes too much more — so all but little is left for the solid work of my life. This week to come — I will finish if possible — tho' I doubt it — the Roman Slavery. & then work more upon the other subject — Ideas wh. the old world offers for the new. For this I may as well use as else — with a careful study of political economy. Alas it will be long before my Ecclesiast. History will get on much.

I don't feel satisfied that I am doing all I ought to do — I waver between the Practical & the Philosophic so perhaps should pass for a Practical man among Philosophers & a Philosopher among practical men. But I shall only be judged by my ability — never more nor less. — ——— ——— ———

Every body has a certain peculiar atmosphere about him. created by himself. He perfumes the air or taints it. A man of delicate organization & sensible, impulsive nature — perceives this at once. Some men are Myrrh & Rosemary to me — others only Skunk. I am never deceived in a persons character — if I trust this spontaneous impulse. I have never once se

Miracles suited to the Times. (9 P.)

"I made the acquaintance of the wealthy Sabeh Effendi &c — — He said 'You believe Jesus was the Son of God': — Yes. 'That is a mistake he was a Prophet sent of God, at a suitable time & endowed with suitable qualifications. When Moses lived the enchanters ruled; when Jesus lived physicians effected miraculous cures, when the Prophet was sent among the Arabs, the intellectual energy of the nation was bent upon their language, & the Koran was sent to it as a Miracle of Eloquence when Arabic was in the zenith of its richness & magnificence."

From "the Modern Syrians" &c Lond. 1844. in the Sheet for Sept. 28.

Personal Atmosphere (for M.G.)

feeling in respect to some persons. When in their towards I try to be genial — But it will not be. Their ice puts out my Candle. Now & then I come rich with sentiments open out my stores of feelings before them, but find with Shame at last that I have scattered what to me were pearls before swine — who would prefer acorns. It is a case — positive & unredeemed — to live with such — or near such. In other presences I bask as melons in the Sun. I am but with myself only myself enlarged, amplified — beautified. My wife is a blessed woman — & strews baskets of Pearl & Chrys-

Human Perversity.

[redacted]

Human Perversity.

I often wonder what makes some so spiteful. I have lately seen a person who abuses all good men & women indiscriminately unless they belong to her; She ascribes bad motives under good acts – & has a scalding lingo of speech – which the devil might covet – but could not acquire – In respect of temper – I only doubt whether she be hell-born or hell-bred. Everlasting she remembers an ill thing – But a good one – she never fails to forget – She hears a story – she understands part of it imagines the rest – what she understands she forgets & remembers what she imagined – then repeats it. If she says an ill thing of a man – out of her ichor – I always subtract half – & find afterwards I have not taken away half enough. She is one thing good – that is a good hater. Yet has she kindness – with other good qualities – I now mention only one trait – which I felt the first time I ever saw her & only more strongly to

Politics:

Monday. I went & voted - for H. Clay & the rest of the whigs. I vote with a clean conscience - but rather sadly - that none better can be offered for us. Still I think the world will not come to an end if the Whigs or their Foes prevail. The whigs have no great Ideas - but this Protection to Property. It should be protected. There are two things. viz.

1. Labour producing value, or working-men
2. Labour accumulated - or actual Property.

The Whigs represent the last - the Democrats the first. Now I have more sympathies with men - than with matter however much of human time, toil & talent have been bestowed on it. In 1840 I looked always over the whig procession - its banners & mottoes - represented money; not men. Still the W.s dont represent money alone. Nor the D.s men alone - nor men well - it seems to me - Education they neglect, Slavery they allow, they follow their false leaders - I honor their intentions - their Ideas - I dislike their morals - their political morals, their personal morals, & their Men. I like better the Persons of the whigs - here in Mass. I think them the true frds of the People - The Foreigners - I am sorry to see having so great an influence here - will trouble come of it!. This is a mistake - the Foreigners have no more influence than is just - that of their votes & their Xts!

10. Law of Nature

It is remarkable with what clearness many of the ancients saw the truth of the Law of Nature — at least the Fact thereof. Cicero says

Lex est Ratio summa, insita in natura, quae habet ea quae faciendum sunt, prohibetque contraria. Eadem Ratio &c. Leges I. de Nat. Deorum, II. 31. cont Philip. cit Ant. XI. § 12.

Proclus in Timaeus says. οἱ δὲ ἀπὸ τῆς Στοᾶς καὶ τὸν αὐτὸν τὸν Δία ἕνα εἶναι θεῶν καὶ ἀνθρώπων εἰρήκασι. (in Timaeum Plat. Lib II.)

Hierocles, in Pythag. says well.

"To obey right Reason & God is the same thing. For a rational being when pursuing any of its peculiar interests obeys the same thing what the divine Law pursues. & the devout duty according to God, bears acquaintance with him, (ὁ εὐσεβὴς θεῷ) & worthy towards the divine & established down the city will God towards."

See them & numerous others collected in Taylor. Elements of the Civil Law. p. 99 &c. & what the Book study. (see p. 12).

In a fine passage in Sophocles Antigone v. 456 &c. (Brunck I. p. 486.) so in Cicero de Rep. "Nec Legi nec abrogari potest &c (cited in Lactantius VI. 8.)

Τὸ μὲν φύσει ἀκίνητον καὶ πανταχοῦ τὴν αὐτὴν ἔχει δύναμιν, ὥσπερ τὸ πῦρ καὶ ἐνθάδε καὶ ἐν Πέρσαις καίει. (& see V. 10) see Aristot Ethics V. 8 & see too Rhetor I. 16. Τὸ μὲν ἐπιεικὲς ἀεὶ μένει &c.

see board Hist. of law of nations. vol I. ch I – II.

Grotius. Hobbes Leviathan, Wynkershoek. de Foro Legis, Suarez de Leg et Deo

12. **Taylor's Elements of the Civil Law.**

This book has interested me very much— The author believes in a Law of Nature— but like so many Englishmen makes the Law of the Land paramount. He has a hearty way of writing which I like. He often runs off in digressions how=ever about a reading in Horace— His book is worthy of the commentator & editor of Demosthenes. There ap= a superfluity of Greek for such a man— His writing is over a fine common place of smart [illegible] things. I don't see how such a book was written— It seems carpentry & by no means growth. None would suppose it written by a clergyman— an ~~[illegible]~~ Arch-deacon of Buckingham— But it was even so— He seems to agree with Horace & Cicero about the primitive state of mankind— But perhaps he would say— that was only the state of the Gentiles— the Jews I do not touch with my critical quill— nor with my ecclesias=tical.

Tuesday, 12. went to Boston, married Dr Stone & Miss Low—. She does well to give him her life— for she owes it to him— saw deacon Stone. Mrs Robbins (she is Sister to Dr Stone.) & others.

Went to Cambridge — dined with Miss Burley— heard her remarks about the Etruscans, their Religion &c.

W. B. G.

Wednesday. went to South Boston & delivered a Lyceum Lecture on the Signs of the times. I do n't know how it will go down. One man told me he wished all public speakers were *so honest*. I suppose he felt hurt a little — tho' he professed to like it. The criticism to be made on it is this — that is over-panegyrical — i.e. this is the criticism a hard man who knows men but not man would be disposed to make!

At the Athenaeum read in *Blair* Sketch of Roman Slavery, &c. Edinburgh 1833. 1. 12mo. Full of learning. It pleases me — no genius — but very valuable & shows me that I must read in the Pandects for the matter.

Went over in the P.M. to Mr. *Sears* & *Hackett*. S. says of W. B. G. — that his mind is like an iron groove — it has length but no breadth. He has a good heart — is kind, frank, open, but not very philosophical. He has acuteness but no originality. He may be of use in the next world but of none in this.

The weather has been beautiful — for this two days — I have had a fine walk — & rejoiced in it.

14 Negatives. Lecture before the negroes.

[redacted]

19 Nov. I went to Preston - lectured before the Men of Colour &c - Sirs of the Times. I have not been so much gratified with any applause paid this my time as tonight. When Mr Bell the colour Pro- announced me - & that too as a friend of mankind - the negroes applauded! I was never so much gratified but once before - that ten years ago - when I was a lad by at an examination of the district Schools. One of the Spectators - one of the general committee of the time called my father - "who was that fine boy that spoke up so smart"? My father said "Oh - that is one of my boys the lawyer"! When my Father told it at home - that when Murray had called so - I felt a deeper pleasure so much for my own sake - as for the satisfaction it would give my father. I like this applause that comes up in the deep good tones of humanity, all other I care little for - "It plays round the head, but comes not to the heart". I think then if I could withstand what I got a righteous condemnation. but I

Protestant Reformation. (see p. 18.) 15

Scheme of Lectures for 1845-6

History of the [illegible] of the Reformation [illegible]. circ. 1517.

— — — — — [illegible] — —.

State of Europe 1517. Political & Religious [illegible]

. Formation of a Party hostile to the [illegible] & despotism of the R. C.

The Reformation — [illegible] to the Roman C.

. The Church's defence — Loyola

Luther

Calvin } The 3fold division of the Ref. movement. *

. Zwingle

0. Political consequences of the Ref.

. Its moral & intellectual consequences — defects &c (p. 164)

2 The catholic Ref. = council of Trent.

* develope this portion as I have time & give the life of Erasmus, Melancthon &c.

[redacted]

23. Nov. Saturday. I went up to Waltham – took tea with th Ripleys – went to Lex. staid with my bro. all night. in the morn went to Lincoln & preached – saw the Wheelers – whom I hop to see more of. I like them much – Affliction seems the rule with them – not the exception – they have but one son out of 6 children left – all grew up. all died. P.M. walked to Waltham – took tea with the Ripleys – Mr R. was very kind to exchange with me – Heretic as I am called – I shall remember long such as are kindness in my day of trial – when it costs something on their part. Saw Mr Bulfinch – walked home – saw the eclipse of the moon – total & beautiful. [redacted] But

Frisch auf mein Herz, frisch auf – I am shut in – b shut in by God – shut in with my God. what I cannot expr in [illegible] I will welcome as a question of Humility & Faith

onday – wrote part of Sermon. Mr Hovey came here & spent an hour with it – I like him much. He has eral ideas on political matters. Has honesty & honest enemies. He praises Benton much. I like B. denies the maxim. I admire the man a good deal – He sees the whole length of the Democratic Idea – seems to have ard objections to great accumulations – is willing to uch sacrifice. Works much for the Schools & pri te Schools. I will often see him. Enquire about Mr Wm Foster.

S. D. B. says they say "Hovey wanted Henshaw to give some one some office. H. refused & Hovey owes him a spite. B. thinks H. quite upright.

esday. Studied a little the Roman Law &c. I have now a fine copy of the Corpus J. C. with Gottfried's com &c.

nesday. Many very good things in Leibnitz – then the truth is aphorisms me much. Looked over Montaigne again – to satisfy myself on some points there.

Finished Germanus curious Book de Miraculis Mortuorum, which is remarkable mainly for its absurdities. The man was terribly learned – so learned that I fancy he knew nothing. He believed in Ghosts – as many of his time. I fancy Henry More might have been delighted with this book.

18 Eccles. History. Study of it.

Monday Dec. 3. I have been busy the past week in writing & beginning off a little Roman reading - & studying the Education matter. I have been at work too, on a study & the Schoolmasters &c. & set by Reviewing for Means of his Observants. Last night I began a course of study of Eccls. Hist. preparatory to the special study of the Education-matter. I shall study I. Millennium - as far as before.
2. Review the good & Fleury & below down to 1517, with occasional use of Dupin. Maunder de Potter &c.
II. Then I shall take the Dogmas. & III. the Heresies.

There are two sorts of Democracy - distinguished by their cen-
tral principle - a Passion - & by action watched.
One proceeds from Love - It wishes well to all - & asks
no monopolies - for any one - It demands a place & a share
for each - Its watchword is You are as good as I. My God bless you
The other proceeds from Selfishness - It wishes well
to one - Hates monopolies except for itself - It pulls
down - builds only on its own foundation - It chews tobacco,
occasionally goes a privateering. Its watchword is I am as
good as You. damn ye.

There are equally two sorts of Aristocracy - distinguished
in the same way.
One wishes well to all - entitles to the Good of
all - & aims to do so - but has no faith in the
people - does all for them - & with them.
The other wishes well to itself - Hates the people -
uses them - takes no pains to aid them - laughs
at their faults - follies - sins - yet takes no pains
to help them. [we have Kind of each.

But of a man - as self conceives & wishes - all
the world but a help to that -. So but of men judi-
ciously considered & governed thereby - when the actions of all
results from the will of all. all you should be this - an
help to it.

ue Reforms to be real must be radical.

To cure by mechanical means.

1 Find out the cause -

2 Remove that cause.

I Cause that below

1. Natural Inferiority - Anglo Saxon

2. Excitability of Americans

3. Low civilization.

II. Removal of Cause.

1. Let the actual evil out of the way.

2. Educate, elevate, give a principle.

3. Avoid excitement.

The work slow - the result great. Much other work to be done also - N.B the first workers are to have this. Make Home work to the Husband, instruction to the Child.

Education Lecture.

I Hist. of Ed. in N.E. (Sermon.)

II. Import. that the Rulers of a People be educated — it. now rul. then the whole people Rulers. therefore. This is the great reason for Ed — show the Masses as used by the political.

III. actual condition of Am. in Ed.
  1. States out N.E. (Mann.)
  2. N.E. States.

IV. The Educational Idea

V. What we need to realize the Idea.

VI. The efforts that were looked for it.

(written Dec. 18–22.)

(written Dec. 23–5.)

Education.

Gov. Macdowell in his Message to the Virginia Legislature for Dec. 1845 says there are in the State 166,000 children over 7½ & under 16 years. of these only 46,000 receive any education of any kind. Of these are 12,000 in colleges, academies & private schools — there are but 34,000 in the common schools — leaving 120,000 that receive no education at all.

22

Nantucket

Dec. 4-6. Went to Nantucket & lectured twice. Saw Mr Upto
He seems a good benevolent whig—with the politics & prin
=ciples of his party—their arguments—their opinions. Saw
also Mr & Mrs Edward W. Gardner. Her I liked not a
little—she is noble—a cousin of Lucretia Mott. I
admired her much. Her husband is a man of ~~[illegible]~~ of Ideas
of moral Ideas—but it seems to me—I could not accep
all of his notions about political affairs. He is a free-
trader. I wish I had time to make a thorough exam
=ination of this subject—but must defer it another year.

Saw Hon Wm Mitchell, a quaker. Prest. of a Ba
& a fine astronomer. He entertained me much by his
astronomical talk. Showed me his telescopes &c his
lecturing apparatus. He said Newton made all his
great discoveries before 24! Mathematicians in general
careless about details—inexact in adding & subtracting;
Bowditch & Newton exceptions to this.

He spoke of a nebulous mass he had discovered in
Lyra—about 1/2 way between B. & Y. O. annular—He
thinks it a milky way—but inconceivably remoter than the
most distant object we can see. It is to me one of
the most interesting objects I have had this long time.
It appears about 2 or 3 inches in diameter—with his
glass.

Nantucket.

told me about Elihu Colemans tract on Slavery—first work in modern—at least American times—against very—printed & read a copy. He was quite kind—showed me the Museum—the Library &c. &c.—saw the swords of the 2 sword fish—that had run thro' the side of a ship—thro' oak plank 4 inches thick: the contorted jaws of a perm whale—He had met with some accident.

a Mr Mitchell kindly took me to the School—(saw its tr & bare condition.] to the sea shore where I found me curious little things, shells, plants &c. &c. The surf as beautiful. Saw an oil & Candle factory &c. ness. Mr Macy—a deformed man with a great int—r all humpbacked persons—gracious!

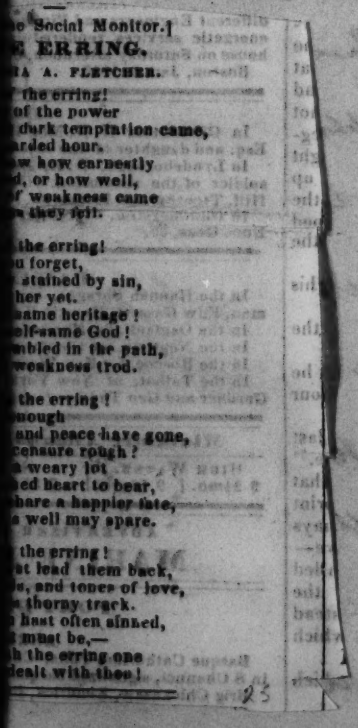
Mr Knapp. Saw his history—I feel a great interest in the man. Can I do anything for him! He came to B. with me. ner. the admiration of Emerson—his lectures—2 as sermons & 2 as lectures in the Evenings—

24. Progress of comfort in N.E. (see p 170)

It is often said that when the Rich are getting richer, the poor poorer — Labour worse off — Capital better. I don't believe it. For

1. a day's work now is worth more value — in necessaries of life &c — than 100 years ago — (In old account books of the Parkers. M.S.S. about me.)
2. note the Savings Banks — the Stock in R.R. Factories &c. owned by poor men.
3. note the fine houses — good barns, houses of the humblest better in comp. with the wealthiest, now than 100 years ago — Look at the towns that were built after the Rev, & behold it, all the leading towns &c — note the fine good roads &c &c
4. The complaint that it is difficult to make young men [illegible] [illegible] [illegible].
5. The difficulty of procuring female help.

consider what a day's work of a laboring man would buy in 1700. 1750. 1800. 18



[redacted]

The Power of Love, "If thy Bro. trespass against thee"

a Sermon of dealing with offenders

Begin by citing the Story of St John — in Tillemont I. p. 342 — & mention also the Story fr. the Gospel accord. to Hebrews. Cited in Origen. Tom. XV in Matt. № 14, Vetus Interpret. p. 671. ~~sed~~ (Opp. vol III.) next in Grabe I. 26.

Show the Power of this in a Family, &c.

in yourself.

e Social Monitor.]
E ERRING.
IA A. FLETCHER.

the erring!
of the power
dark temptation came,
arded hour.
w how earnestly
d, or how well,
f weakness came
they fell.

the erring!
u forget,
stained by sin,
her yet.
same heritage!
elf-same God!
nbled in the path,
weakness trod.

the erring!
nough
and peace have gone,
censure rough?
a weary lot
ed heart to bear,
hare a happier fate,
well may spare.

the erring!
st lead them back,
s, and tones of love,
thorny track.
hast often sinned,
must be,—
h the erring one
dealt with thee!

25

26. Fourier & his System.

Dec. 30. I have just read Mr. Pellarin's work (Charles Fourier sa vie et sa théorie, Paris 1843.) It interests me much. F. was certainly a good man — a great enthusiast. He saw two things 1. the Evils of Society 2. their cause — did he see also the 3d thing — the remedy —? Of this I doubt in some measure — i.e. I doubt his machinery. But I cannot think our present forms of society are ultimate — any more than feudal society, or patriarchal society is ultimate.

He starts with the contradictions in society. — In the morning at the church one is taught mortification ——— Evening — — theatre — — — Pleasure, but taught by order of government in Paris! Then one man — who has done 0 for society — created 0 lives his winter in town & his summer in the country — he has his horses &c. &c. for all that his gold sets in motion are his servants — yet for all that he is a beggar — a debtor — On the other hand a poor blacksmith toils 14 hours a day — is sooty & rheumatic & finds it difficult to support his wife & children. I had rather be that blacksmith.

This is certain that the condition of the poor does not keep pace with the advance of mankind in wealth &c.

Elegant Extracts &c.

οὐ γὰρ ἐν μέσσοισι κεῖται
Δῶρα δυσμάχητα Μοισᾶν
τῷ 'πιτυχόντι φέρειν.

Thus Philosophy, tho' patronized by Princes, could never in any age troduce its rules even into one city, & J. C. hath established his ll over the world, in spite of all worldly opposition from the reat & the learned" Jortin. Remarks. I. p. 349. from Tillemont. l III. p. 268. This is said in ref. to Plotinus's scheme of a city of the hilosophers in Campania. I fear it would have been a city of the Plague.

"illic postquam se lumine vero
mplevit, stellasque vagas miratus et astra
ixa polo, vidit quanta sub nocte jacent
ostra dies!"

"The virtuous man by his wealth raises his xtr, but the vicious man degrades his xtr in accumulating wealth"

"The man of honour's virtue is cautious of what he sees not, & fearful of what he hears not; there is o more shown than that which is concealed; & o more manifest than what is minute.x Hence the truly virtuous man is careful over his acts when alone."

"~~Taou~~ Taou – [the perfect goodness or divine Reason] originates in Heaven & is unchangeable, it exists in ourselves & may not be departed from"

Elegant Extracts &c

"Shun loved inquiry, & delighted in the investigation of truths that were

common & simple, he concealed what was bad & proclaimed what was

good, he took hold of things of the two extremes & in instructing

of the people maintained the golden medium" (Shun bin

"To teach men with a patient, mild spirit & not

revenge unreasonable conduct constitutes the valor of the So

[of civilized men] & is the constant habit of the man of superior

virtue."

"The man of superior virtue accords with the golden m

& feels no dissatisfaction at being unknown by the world, It is

only the holy ones that can act thus."

"Is not he a superior man who does not feel indignant

when men are blind to his merits!" "Whether I possess knowledge

or not depends on me; but to know whether I have knowledge

or not depends on others: hence should they not know me,

what cause have I to be angry?"

"Be not sorry that men do not know you - but be sorry that

you are ignorant of men!"

"Tsze Kung asked who is a superior man. Confucius replied

he who first practices his words & then speaks accordingly."

Forward and not upright; stupid and not attentive, simple &

not faithful, I acknowledge not such men." Said Confucius.

"Four horses cannot overtake the tongue".

"I hate sharp mouth which prove the overthrow of a State."

a place where there is no man, try even thyself to be a man!"

Hillel. in Pirke Abboth. II.

he word of Truth is simple; true words require not
oidered ornament - for they themselves have weight, But
njust utterance - sickly within itself needs cunning reme=
dies". Eurip. Phoeniss. 479-483. See the original. &c

il cumulat verbisque nihil Fiducia celat;
Fucati sermonis opem mens conscia laudis.
Abnuit. Claudian. de Sext. Cons. v 592.

onfucius said "when a man can stop a strong swallowing slander & a
h-cutting accusation, he may be called intelligent."

he virtue of the superior man resembles the wind; that
inferior the grass: when the wind blows on the grass it must
e, bend"

Resurrection. (p.17a)

Proclus. Remp. I. p. 362. cites a passage from Plato's Politeia to the effect that the dead will be raised &c. ἐκ τῶν τεθ νηκότων αὖ, κειμένων δὲ ἐν γῇ, πάλιν ἐκεῖ ξυνι =ένους καὶ ἀναβιωσκομένους, & again: ἐκ γῆς γὰρ ἀνεβιώσκ πάντες οὐδὲν μεμνημένοι τῶν πρόσθεν. The others to Polit. p. 271.272, I believe he means of Stephens, but the Pol. does not begin so soon as that. & can't verify the ref.

See other cases mentioned in Grotius. de Verit. Rel. X. II. § & the note of Clericus. they mention several cases of resurrection. other well. see Paulus on the Res. in Evangel. Bayle. Theopompus. (Consider too the numerous Catholic resurrections, e.g. those 3 on the occ of St. Stephen's relics being found. v. Tillemont. II. p. 20. (Augustine is the see Middleton. & Newman's Essay, on the miracles of the Ch. – see to Ed. Rev. see Augustine. Expos. Ps. LXXXVIII. de nulla re tam vehementer cited in the Oxford Ed of Athenagoras. Kortholt, arenet. p. 9 see that remarkable passage quoted by Eusebius from Papias (H III. 39. juxta finem) where he says νεκροῦ γὰρ ἀνάστασιν κα αὐτὸν (Φιλίππου τοῦ Ἀποστόλου) γεγονυῖαν, &c. I doubt th whether κατ' αὐτὸν is here = on him. or in his time. I think it means that Philip raised a dead man. Papias had the story from the daughters of Ph. himself! See Routh. I p. 30-1. Case of Glauc son of Minos. when Polyidus raised from the dead. Apollod. III. 3. Grote. vol I. ch. XII. p. 288.

16th The old year ended long ago — but I have had no time to make any remarks in this Journal —. I am too busy in lecturing in divers places to write much here. been excluded from nearly all the pulpits of the Land but admitted to numerous lyceums — so I am not without work — I pray God for the permanency of my ability. I feel that I have a great work to do —. I think I shall not fail in it —. I have no fears for myself — But it is ttle painful to see the condition of others. I would had the powers of two men — Then would I be two ministers one here, one in Boston.

Language of the Camanches.

Kennedy in his Texas &c. (London 1841. 2 vols. 8o.) says (vol p. 348.) the Lang. of the Com. contains about 400 words, mostly borrowed from the Spanish & English, the primitive rds are short, & several are combined to express complex ideas, language is very barren of verbs, which they express by gestures grimace &c. Here is the word for 18 Na-na-quatsch-ouch-u-ma-touch. He must be mistaken, it seems to me, the No of words — However his verbal notions seem about on a par with this language.

A queer case

Jan 17. Mr B. H. Greene & a Mr Andrews. both members of J. F. Clarke's Society (or Church,) came here this P.M. to state to me that in the ch. of the Disciples there was a strong feeling about my exchanging with Mr F. they came with the kindest intentions, to notify me of the fact - to state furthermore that some of the Society would abandon the church - if I came - But I think the principle in virtue of wh. C. asked an exchange is true - I feel inclined to act on this principle, still I will consider the matter well & consult.

I find there is a good deal of talk just now about my humble self - & my ways, doctrines &c. I shall print the sermon which has caused some of the uproar - It will be out I hope tomorrow - certainly soon. I don't think much of it. Few will read it. I have many sermons I should rather print. But as some talk has been made about it - why I have printed the thing, tho' it is but a rather poor sermon.

Circumcision in Church of Jerusalem till 140 A.D.

The church of Jerusalem affords a remarkable instance of obstinate conservatism. Christ had taught there & died there too – The 1st Xn council was held there & the remarkable canon decreed – but still that church clung to circumcision & not before the end of Hadrian's reign was there a Bp. of that ch. uncircumcised! nay most of the faithful also up to that time submitting to the odious rite! tho' Paul had said of it – "it was a burden which neither we nor our fathers &c". Well nothing is to be despaired of. If Xty slowly outgrew such a trouble – & outgrew these prejudices – what may we not yet expect of it here – when it is preached as the Absolute Religion. On this see Tillemont II. p. 392.

34. Fraternal Queries.

1. Do you believe the S.S. of the O.T. came miraculously from God - & are they called His Word more than other Books equally filled with Truth & Wisdom?
2. Do you believe - that God did miraculously & supernaturally inspire Moses - but a mode or Kind of Inspiration - different from that shared in common by all good men & Rel. men?
3. Do you believe - the ritual Law & the moral Laws, as contained in the Pent - is any more the work of divine Inspiration than the Moral Statutes & Maxims?
4. Do you believe the Miracles related in the O.T. ever occurred - e.g. that God commanded Abm. to sacrifice Isaac; that the Hebrews were miraculously led out of Egypt; that Balaams Ass spoke with Human words; but into his mouth in the O.T. that the Sun stood still as related in Joshua, Ch.; that the whale (or other Fish) swallowed Jonah, & that that Prophet wrote - as contained the words ascribed - while in the interior of the whale; & the miracles related in the Book of Daniel.
5. Do you believe - that any prophet of the O.T. distinctly foretold the birth, life, death & resurrection of Jesus, &c. "Thus saith the Lord" &c

Fraternal Queries continued.

6. Do you believe that the ~~Books~~ Epistles of the N.T. in their present form—
exactly conform. to the autographs or any of them—are to be
regarded as the Word of God—in any other sense than the other
3 epistolary ~~historical~~ works—equally credible—& equally filled
with good & their [illegible]?
7. Do you believe the Apostles of X. were supernaturally &
miraculously inspired to teach, write, or act—with such a
mode or kind of inspiration as is not granted by God to
other men equally wise, good & pious?
8. Do you believe the Apostles—St Paul e.g.—were right
15 in their opinion respecting the end of the World—& the resurrection
of the dead in the body?
9. Do you believe the writers of the 4 Gospels—& the Acts
wrote with a peculiar, supernatural & miraculous
13, inspiration, which distinguishes them from all other
Human writers of historical works—
10. Do you believe that Jesus of Naz. was miraculously born—
1,6 as related in Mt. & Lk. with but one human parent; that he
was tempted of the Devil as related in Matt—transfigured—
11. Do you believe that he was inspired or gifted by God—to such
+6 a degree that he never committed any error—of doctrine or
deed.

Fraternal Queries

12. Do you believe that Jesus wrought miracles—as related in the Gospel, e.g. that at a marriage feast in Cana, he turned 2 or 3 hogsheads of water into wine; that he fed 5000 men with 5 loaves &c, that
16 he turned the devil (or Demons—Δαιμονια) into 2000 swine & utterly destroyed them; that he cursed the fig tree & destroyed it; that he raised a human being wholly & entirely dead; that he walked on the sea—& miraculously stilled a tempest. &c.

13. Do you believe that Jesus rose from a state of entire & total death—returned to a state of entire & total life—that he did the works & said the words attributed to him in the 4 Gospels; that he was "taken up" "into the" 2(as described)—1(bodily ascension—) in the Book of Acts?

14. Do you believe in the existence of a personal devil
19) as taught—or implied in the N.T. e.g. in a Devil who in a bodily form tempted Jesus, &c.

15. Do you believe in the existence of angels—who
19.) came upon the earth—as mentioned in the Gospels & Acts, &c.

16. Do you believe that Jesus taught—thought—that
19) men were possessed by demons—or devils—or that he merely made use of the popular language—&c.

External queries.

17. Do you believe that Jesus uttered the predictions ascribed to him in Matth. XXIV.? & to what do they relate–

18. Do you believe that at the death of J.C. the earth quaked, the rocks rent, that there was darkness ~~the sun was darkened~~ over all the land for 3 hours, that the graves were opened & subsequently the bodies of saints arose & went into the holy city &c. (Matt. XXVII. 45–53. Luke XXIII. 8)

19. Do you believe that Peter in Acts II. & XIII. correctly expounds the Psalms – that David spoke of concerning J. of N., & that he did speak of the resurrection of X.

20. Do you believe that the Prophets of the O.T. or any of them foretold that X should suffer (as Peter says Acts III. 18) & by X meant Jesus of Naz.?

21. Do you believe the account of the death of Ananias & Sapphira, as related in Acts V.? that Peter was miraculously released from prison as related Acts XII. that Paul was miraculously converted, & had miraculous visions & revelations of our Lord, that diseased persons were cured by the handkerchiefs & aprons brought to them from Paul, as related in Acts XIX. 12. & that he actually & with the bodily eyes saw Jesus of Nazareth returned in the body!

Fraternal queries

22. Do you believe that a belief in what is related as Miraculous in the O.T. or N.T. is essential to the formation of a Xn Xtr — to the participation in the Xn name, & to final salvation in the world to come.

23. Do you believe that the two ordinances of Bm & the Lord's Supper — are of primary importance — or do you not believe that ~~in comparison~~ they are only means to a nobler end, & that in contrast with a Xn Xtr, & a Xn life — they are but as straws — rattles & childish playthings?

24. Is the Sunday worship sacred by divine appointment. &c.

25. If the 4 gospels proceeded from the 4 men whose names they bear, how shall we reconcile the remarkable differences (noticed by learned men long ago) between the accounts of Jesus given by the 4th. & the Synoptic Gospels, e.g. the difference in his mode &c. of address & teaching &c.

26 was J. not mistaken in applying the O.T. Prophecies to himself — if we can trust the Evangelists — in such cases as Matt XXVI 54.56. et al. (collect them all.)

Please tell me what doctrine (if miracles & Rel. is taught in the N.T. which is not taught before the time of X,

which is a reason to follow - in case of a disagreement - the decision of R. or the word of the Bible - (case of Abm &c.

Barbeyrac.

I have just been reading B's. traité sur la Morale des Pères de l'Eglise &c. I like it much. & wish it could be published in England just now — as a suitable pendant to the stupid works which emanate from time to time from the press at Oxford. He is a little bitter — but not much considering that he treats a theological subject & is dealing with Père Ceillier. I wish much to see his other works. I like his remarks on Tolerance, ch XII (see Locke Works vol II. Letter on Toleration &c.) See the Bibliothèque Universelle for a list of his works & the "refutations" of this.

Jan 24th.

For nearly a week we have now had most remarkably brilliant weather. Since last Friday the trees have been sheathed with ice. Trees 50 or 60 feet high are bent down to the ground. It is full moon now & the scene is brilliant beyond comparison. I am still unable to talk — for I have lost my voice — & am therefore unable to lecture tonight. Last night also I was obliged to be silent. I am not the first that has been silenced by cold!

Sermons. (continued on p. 128)

1. Relation of the early & the present churches to civilization.
2. Nature & capabilities of man
3. Xtn & activity of God. relation to man.
4. Absolute Rel. — & its *church*.
5 The progressive Xty of Rel. in the world (& developmt
6 Design of the mission of X. (destroy the works of Devil).
on the Equality of all before God. (*Solidarity* A *of Mank*)
Self denial.
8 Power of Rel on *thought*. sermon of *optimism*
9 ______ *sentiment* — *Rest for the Soul*
10. ______ *Life*. *Union with God*.

Relation of J. of N. to mankind.
of Low aims. (Rev. IV. 1.) (See p 74.)
Doctrine of Forgiveness. (He remitted sins also!) (p. 68.) (75) (72.)
1. Xty at its first appearance in the world.
2. Xty at Rome — & its issue with the world. *Cic*. *Sen*.
3 Effects of Xty on civilization.
7. *Sectarianism & Xty* —
of communion with God. Prayer &c.
of the Good Samaritan.
— Idols & Idolatry.
Sin. Estrangement fr. God.
Forgiveness — Return to God. (75) (68. 72)
Spirit. 705.

42. Lectures of the winter

1. Cambridge.
2 South Boston
3. *Hesp-Lyceum
4.5. Nantucket
6 Dorchester
7. *Plymouth.
8,9 Marblehead
10. Mech. Lib.
11 Salem
12. North Danvers
13. *Jaques Lyc
14. *Bernardi Lyc
15. Chelsea Lyc.
16,17 S Danvers.
18. Revere.
19. Newburyport.
20 Salem Lyceum,
21. Lowell.
~~22 S. Danvers~~
23. *Scituate-Lyceum
24. N. Danvers,
25-30. Course of Lect. at Marblehead.

Resurrection (p. 30)

I Take **Paul** 1 Cor XV. 3-8. about 59-60.

1 of Peter

2 " XII.

3 " 500.

4 " James

5 " all the apost.

6. " Paul.

II. **Matt**. XXVIII. 1-10, 16-20. an angel.

1. 2 Maries

2 XI. "but some doubted." c

III. **Mark**. XVI. 7-20. (75?) a young man, (no angel)

1 Mary Magd.

2 To "two of them"

3 to the XI. upbraided them &c.

IV. **Luke**. XXIV. 1-53. (80?) 2 men, quotation of length.

1 the 2 that went to Emmaus, } walk to Em. &c. long talk

2 the XI. goes up to Heav. } eats fish &c.

V **John** (95?) XX.-XXI.

1 Mary, magd.

2 . ~~XI~~ X. } no acct of the ascens. or of the angel.

3 XI.

4 — 7 discips.

Conference with the Clergy

Friday 7. To night I cannot lecture for it is not possible to get so far as Danvers. I went into Boston but there were no Cars for Salem till VI ½. so I am not able to say my say at Danvers, tonight.

Last Tuesday I met by appointment a committee of the Boston Association of Congregational Ministers appointed at the last meeting of that Asso. to confer with me on the subject of the difficulties & disagreements between myself & others. The com. consisted of Dr E.S. Gannett, Chandler Robbins, & Nathl. Hall. We met about X ¾. A.M. & separated a little after IV. P.M. I think no unkind feeling was entertained by any one — all was frank & friendly. But I came off w. a cold none except good feeling, I talked frankly so did they. The result of the conf. was reduced to six or seven heads & will be presented at the next meeting of the Asso. on Tuesday, when I hope they will come to some conclusion, how it is this morning; then it will be seen. I pity them, for they are in a sad condition — in a very sad dilemma. Soon as they move I know what to do. But all shall be in kindness on my part — God knows I hate ē do.

I have just conferd with Thos. Goddard & Geo P. Robinson a Comty a Committee to procure a place for me to preach in in Boston. I cannot for the next two Sundays, viz it is impossible to continue to preach here more than one Sunday morning. For a year I know not what will occur yet. I desire with even to leave my Pastorate at this time. If the Parish will consent. I will continue here & preach half the time & furnish a substitute the rest of the time.

Friday 14. I think there will be no objection made to my plans. I intend to preach in Boston each Sunday morning, at the Meetinghouse. I know not what will occur yet — but still my God. God grant it shall be so. There is much to encourage, there is Something also to discourage.

Sat. 15. I have recently been walking over Grabe's Epistles with a good deal of pleasure & profit I trust. It is more valuable than I ever thought before. Routh's Reliquiae (IV vols. 8vo) likewise has afforded me not a little interesting matter. Of course I shall study both fully one day there days when I begin the Talmud in Ms.

First Sunday at the Melodeon.

Sunday. 16. Today I have preached at the Melodeon for the first time. The weather was highly unfavorable, rainy, & the snow deep, the streets passable only with difficulty. Still there was a large audience, mostly of men, unlike most of my audiences. Still a few women were there. I felt the greatness of the occasion, but I felt it too much – to do justice perhaps to myself. I felt not at ease, in my service – I felt as one that is with some friends, with some foes, with many strangers. It has been a day of struggles. I know not what will come of it. God knows. I trust only good – But – a long–long warfare opens before me! Shall I prove worthy? – How much can I do? How much can I bear! I know not. I look only to the Soul of my soul, not with over confidence in myself – but with an adamantine faith in God.

The greeting of some friends did me much good. I love to take a friend by the hand. Mrs M.C.K came into the little room – alone of the women, & took me by the hand. I am a child in some things – I hope I shall always be.

Gilbert Wakefield.

March 1. My Journal has little attention paid to it — for I am so busy that I have no time — friends come, & letters, & many cares. Today I have read Wakefield's Book on the Evidences of Xty — with a good deal of admiration. I think I never read it before. It is rich in thought as in learning. I admire the spirit of candour — that obtains. He appears mainly in behalf of what I never doubted. I must read again his other works — & such as I never read before. He is keen, clear-sighted — with great critical discernment — a love of the beautiful — & of the true — & he has no sophistical spirit — tho' the whole exhibition is fragmentary — — —

I learned yesterday that the Boston Association of Congregational ministers have circuitously procured them free from preaching the Thursday Lecture by transferring the management thereof to the Pastor of the 1st church. Thus I take it is their move! [Since writing the above I learn that Dr Frothingham says it was "adroitly" managed. Succeeded it was — but possibly he will find that Honesty is the best feasible policy. April 2. Magnum dedecus et flagitium says Cicero. (Off. III. 22. p. 391.), quicum laudis certamen fuisset, eum non virtute, sed scelere superatum.]

Chinese classic:

3 March. I have just been reading a remarkable book — called the Chinese classical work commonly called the 4 Books, tr. &c, by the late Rev David Collie, Malacca, printed at the Mission Press 1828. 1. vol. 8.

Mr Collie — "principal of the Anglo-Chinese college" — is an ass — a very great ass — it is evident — I have read some of his notes — & always with groans, for he attempts to lug in his wretched theology everywhere — he thinks that the own Revelation would not see that God reveals Him=self to the man in China as much as in Jerusalem But the Book contains most wonderful things. I have made some extracts on p. 27-9.

Reflections.

March. It is a hard life that opens before me — & around me at this day — I think I am not without feelings, not without passions I think. Yet I am treated as if I had no feelings to be hurt — no passions to be aroused. I don't care much for what enemies say — not half so much as what friends declare. True I have friends — & warm ones — friends that I love, & that love me — But there are others who are nominal friends, who really I think do me more harm than all my open foes. I will not mention them — but the wounds that are deepest & most painful have come from the hands of such. So it will ever be. I have but one resource & that is to overcome evil with good; much evil with more good; old evil with new good. Sometimes when I receive a fresh insult it makes my blood run for a moment — then it is over — & I seek if possible to do some good — kindly to the person — *It takes away the grief of a wound amazingly.* To be true to God, & "that one talent which 'tis death to hide," — this depends on me, to know that I am thus true — depends on others, & if they know it not — why that is not my affair but theirs! Sometimes I wish that death would come & fan me to sleep with his wings — but Faith soon stops that murmur — & a *Thy will be done* is prayer enough for me.

22d March. Saturday Night. It is now just 14 years since I slept for the last time beneath my fathers roof—as my home. What a change since then—"O blindness to the future"—&c If I could have seen my future lot—should I have had courage to do my duty—? I know not.——Alas my life has been far other than I dreamed of, [illegible] lot. Still I have more than I deserve—far more—I complain of o.

I have now completed my winters lecturing. I have lectured nearly 40 times in all. At N. Bedford—I saw some interesting persons. The Robesons I admire—& love—as true [illegible] men. I took tea at Wm. Rotches. He is my ideal almost of a rich man—a Xn man—I think not of his kindness to me—but of his Xty—his life. I know not why—but I love better the society of such than the companionship of the most cultivated men—[illegible]—[illegible] dodge. I love their practical exposition of Xty. The audience was irregular—not still & quiet, so I could not be myself so wholly self-possessed as I gladly would have been. I could not on account of the [illegible] light—look the audience in the face—Still I hope I did good.

Sometimes I feel a little satisfied with myself – Then I always know that some mortification is preparing for me – all my Swans prove geese soon & they begin to sing – I seldom feel – self-satisfied.

[redacted]

I looked over Sénac's work on Xty – its relation to modern civilization. S. is a French abbé – but has good Ideas – his account of the old civ. that sacrificed the Individual to the State is beautiful & true. The Chs have too much of that spirit now, his notions of Xty doing such a work is fine. But he too much confounds his Xty with our Heresy for my taste – Spirit of his Church to keep them apart.

Schiller & Goethe's Letters &c

26th March – I have just looked over the little volume of correspondence betwn S & G. that Mr Calvert has translated. It is a pleasant volume but does not make impatient for the next. I think the impression it leaves does not elevate the xtr of either poet. Goethe is wide – wise – full of practical sagacity, always the man of genius views – with little heart except for his artistic creations. He has a wide range & the other a lofty light. I admire his activity, his cheerfulness & his elegant self-reliance. Now & then he has ~~makes~~ a deep ~~see~~ insight. But it seems to me he is over conscious of the processes of his work – & so is Schiller. I dislike S heartily & always did. He is proud, inflated – stiff, diseasedly conscious – He is little like the great gushing genius of G. Even in his letters there is the same oratorical pedantry which disgusts me in his poetry. In all this correspondence there is talk about little matters with pedantic solemnity. I like neither G. nor S. so well as before. There are some remarks on G's appreciation of Rel in Letters 57. 58. that confirm my own convictions of G's xtr. & his method of treating religious ~~that~~ subjects.

In the back ground there stands always the German public. Envy, Hate & Malice sometimes appear in the ranks of the public, but sometimes come within the arcadian circle of G. & S. The remarks made about Nicolai &c are neither many nor temperate.

(See Letter ~~28~~ 289.)

"It seems to me" says S. (Letter 362.) that in all disputes when Supernaturalism is defended against reason by strictly, there is cause for combating her faith; experience is altogether too old, & besides the thing is so intelligible." p. 333.

"It is strange" says G. (Letter 371), how old constitutions that are nearly lowered in being, & existing hold in times when any thing is striving towards equality & change". This was in 1797. p. 352.

It is certainly a valuable book. But it will make silly maidens of both sexes all the sillier. They will fall in love with this solemn trifling, this use of vague & indefinite expressions, which look as if the men were always nearing but never coming to the truth.

26th March. a Beautiful day. I am scarce able to do any thing today for that old disagreeable feeling returns in my head. I try to think the weather causes the complaint — for I had the same last year at Rome — which abated with the cold weather & then returned no more — but I fear that mental labour & possibly the fierce excitement which comes from my position — have a little to do with it. I will see Dr J—n. & try his methods again. I think I need braces in the stomach — say ale or Port-wine! for a temperance Man.

Walked up to Mr Lawson — not at home, looked over an article — on theolog. Ed. in Bib. Sac. Oct. 1844. The complaint is lack of Philology —! all theology is of the Past, — part. a melancholy picture it would be if in a treatise on the condition of Geology or Geometry or Astronomy it was said Philosophers had not Greek or Sanscrit enough to study the old authors! all is behind us!

אחריך בנימין!

Saw Edmund Quincy who thinks Sparks will be Prest. H. a blind leader of the blind — it seems to me. S. is a noble man in his place — useful — great — but I doubt him there. Patience Ford came but said little on D — she has not grown much of late — Saw the Miss Dura

Mother is a good honest soul - that I like. Had a letter fr E. P. P. scolding a little, hundred & one hundred-other nothings. She charges me with self-confidence! Poor sister Elizabeth.

Looked over Weiss's Tr. of Schiller's Aesthetik - hardly worth the oil it costs to me. His preface has some things. So have his notes little pearls that evidently came fr a deep sea. I like his way of speaking better than the pompous pedantry of his author. I have when a boy sometimes climbed up a high fence & looked over expecting tulips & violets at the last & found - Toadstools. So in Books after climbing over a palisade of tall words - I have found a great space around with -- 0! Such extracts fr [illegible] are fine - I must send for all of it.

A Frog-story.

"A few days ago when a piece of shale was split in the Penydarran mine-works, a frog leaped out of the cleft thus made. When first observed it appeared very weak, & though a large-sized frog could crawl up with great difficulty. — Its eyes were full sized tho' it could not see, & does not move so as when touching them, yet it evinces no feeling. There is a line indicating where the mouth would have been had it not been confined; but the mouth had never been opened. — It is a very handsome frog, & continues to increase in size & weight, tho' no food can be given it & its vitality is preserved only by breathing thro' the skin covering the lower jaw, which is very thin." Spectator No. 867. p. 131. [illegible] extracted from the Cardiff & Merthyr Guardian.

Game Laws.

In England in 1843 it is estimated that were 4,500 men convicted of poaching in Eight Months. for 1833–1843. 41 Gamekeepers and their lives, & 26 of the 41 were wilfully murdered". In 1843 in Buckinghamshire 119 persons were convicted of offences against the game laws.

April 1. I am inhibited by Dr Jackson from any serious work & therefore for at least a month I shall do [illegible] love write now & then a sermon. I shall moreover work hard & daily mentally. Read Richter's Treat Flower. & Fruit Piece. 1st Louis th. by E. H Noel. full of wit. & exquisite humour. It would be read many times for the bold enjoyment thereof. So abundant is the wit. & so exhilarating the nature or human affairs. Yet withal there is no bitterness in it.

Today Dr. Bellows. Mark & Codman embark in the Steamer for England.

Monday April 7th. not well enough to work well at the sermons nor yet to read much — went to Boston & put L. in Rail Road cars for N.Y. with Mrs Russell.

Frothingham's 4 sermons are out — *Deism or Xty*.

Left the sermon unfinished — [illegible] & went to Brook Farm to see attend the celebration of the Birth of *Charles Fourier*. all Brook Farm was there & some of Spring Street. all was pleasant — at one end of the room was a bust of F. crowned with some queer substances I took to be leaves — but am not certain. at the other a blue paper & this inscription in letters of silver *Universal Unity*. at one side were two placards one with this motto. *Les attractions sont proportionelles aux destinées*, & near it a verse from John about the Comforter — for F. is deemed as the *Paraclete*. we had a goodly entertainment of coffee — water, milk — sandwiches — apples — & oranges. Each adult had half an orange, each child a whole one — that was the most beautiful thing that could be told of the place. Mr *Ripley* spoke well, *Brisbane* well — & *Dana* very well — Each one Xtian. Ripley of the Bible & Pulpit left behind, B. of the Philosopher, & Dana of the Swedenborgian & mystic —. about X + 1/2 I came away. God bless the noble enterprise.

Tuesday 8. went to Cambridge. Saw Dr F. who had as usual now-a-days, a good deal to talk about – but o to say. Poor old gentleman, he is dead! but lives benevolently as a corpse. Saw Hill – a most ungainly, unearthly & queer looking red-whiskered youth, who said some not wholly bad things, he thinks F has less influence than N. because N is exact – & positive, while F. is vague & not positive, in which there is truth. Now talk of E. for the Prest. I am sorry, but will not complain. God send us an honest man – which I do not believe E. is, or is like to be. Let us have Walker. Even Sparks I think is better than E. – fine scholar as he is.

Staid an hour at the Association–meeting at Mr Hodges – saw the Bros. Stetson. Ripley. Muzzy &c. It has been cold all day – like winter. Snowy, & sadly disagreeable – to ride, or walk or sit still. Wrote on the sermon at night. Saw Mrs R.

Wednesday. 9th went to Boston. with J.H.B. visited the School first however. Saw Ellis – J.F. Clarke. J.F.C. thinks Brownson never felt a religious truth – but has only tried theories – & therefore changes so often. This seems nearly true. He has printed an article on Gypsy lately that amuses me much. It is perversely obscure. Dined with Miss Peabody. who is kind to me ever & as

fully of rich spirits. Mem her remarks on the disproportionate development of love in woman & of that in man. She wants a college for Girls. She likes the Life of Arnold. I will read it. Spoke [illegible] words of Bancroft.

Met the committee. Cushing, Tolman, Goddard & a Mr. Dutton out of the com.: agreed to recommend to our Society to choose 5 elders. then to meet each Sunday P.M. & an Elder shall 1. read Scripture & all shall respond. 2. a ch. of the Bible. & 3 [illegible] shall open the conversation - which shall be general. 4 to have a series of Bible classes - if need is.

We met at No 9 State Street - in Mr C. S. office - & talked over great spiritual concerns. I expect much for these meetings. Saw the Stevenses. Hear the trouble in Briggs parish - made by some pesky Christianists. & B's condition. Margaret gave me a Bunch of May flowers. Took tea at Mrs Lords & staid till X-T. Met the lady with the "immeasurable tongue". Robinson is a good warm soul. Walked home - in very fine spirits.

Thursdy 10. Wrote also some on Sectarians &c. but I must observe Dr J's inhibition. Read a brief letter from Geo. Taylor Esq to J. D. B. & a brief letter of Lord Stanley's written by Henry T. Son of G. T. & author of Philip Van Artevelde &c. It fills me with love for the old gentleman. Read a little in Eöthen Ἕωθεν.

Got some beautiful anemones & set in the garden At night came— Miss Willard & Mr Stephens.

Eöthen is a quite pleasant reading book, good after dinner reading. It contains 0 remarkable.

Monday 14.

Sermon A.M. P.M. went to Dorchester— Mr Pope's Saw Mr S. & Hall &c. &c. had a pleasant time. walking over & back.— H. has been a good deal with the B. Ass.!

Tuesdy went to Newton to the normal School. good— but mathematical recitat.— bad. Teacher full of inaccuracies! saw Miss Dwight of Boston. she is full of soul & life: [illegible]

Wednesdy 15. W. Silsbee & Nath Hall passed the day with me. 0 remarkable said by either. I love Hall very much. none the less because we differ in our theology.

Sweet there is no name so dear as thine
which Time has blossomed in his ample scroll;
no wreaths nor garlands ever did entwine
So pure a temples of so vast a Soul:-
Then every angel let his Triumph- fleecy scal
wisdom conjoind with Strength & radiant Grace
In a sweet ecby Heaven to unveil,
and stamps perfection on a mortal face;
Once on the Earth could thou- been seen,
That did not half thy beauteous brethren see,
Ever as the Event does not rend the Skies,
Nor on weak orbs with such intensity:-
Once on the Earth and then - a living Shrine.
When enfolding deeper the Good, the Lofty, the Divine.

Thursday P. M. went to Lex. & married Mary Jane Wellington to James H Leavitt. It was a beautiful wedding - but there was no present to whom I almost envied - standing just on the brink of the grave Mr Blodgett.

Friday went to Boston. visited the Franklin & Bowen schools. Latter excellent - it was done, mem. the reading - & the commentary, the Geog. watch. the music, mathematics did not examine. Dined with J.T.S. J.F.C. & J.P. also there. nothing remarkable said. C. thinks that Brownson will & by how so much to declare against the Catholics that the temptation to preach, will be irresistible. It is quite while to read this as a prophecy.

visited Bartol - he is a bigot - in head - but not in heart. yet our interview was pleasant notwithstanding!

Spent the Evening with Mr Robinson.

Saturday 19. morning of to Battle & Lex. J.L. Russell came in the morning - Talk about Francis &c. visited brother James. (said to work above.) & the Follens.

Sunday 20. anniversary of my marriage! Eight years have past with good & ill — Eight years & I am no better. What shall I be eight years hence! I know not. Communion day — but the day unlovely — It has been so for a long time. Indeed there has been but one pleasant Sunday since I began to preach in Boston. J. L. R. still with us. went to see R's at evening — saw many.

Mem. the visit to Mrs James Grinnell & its result. I have long meditated this — even when I was abroad — I hope the best results.

Monday — 21. to Friday 25. went to New-Jersey. 0 worthy of note. In N.Y. saw C.P.C. W.H.C H.W.B. H McKean & Brisbane. but in as much as on Thursday I gave myself up to the two Ladies [redacted] I had no time for any thing besides. Mem the effect of the Hutchinsons music at Sing Sing, on the female convicts — as they sung My mothers Bible.

N Y does not appear so provincial as Boston. all seems larger — It is the most thoroughly american place in the U.S. I think, Met G. Bradford & Mrs Mackie with Miss Pritchard

Norton's Repository

Friday 25. Looked over Norton's Repository again. It is quite instructive to see how the unitarians met theological problems & how they were met by their stricter friends in 1812-14. vol I. p. 82. 84 et al are some thoughts applicable to the present state of affairs.

The creed of the First church is highly liberal. p. 366. 372. It is curious to see that a belief in imputed righteousness was made the essential of Xty by such men as Cotton Wilson & Mather. p. 368-9. In 1668. the legislature forbid the publication of the Imitatio Xti!

In vol II. what most interested me was Dr Parr's panegyric on Dr Priestly, very just.

In vol III. is Voltaire's celebrated hit at war. in le vision de Babouc p. 270-296. The notice of Mr Englishes Book is Xtristic!

In vol IV. the most interesting thing is the letters of Norton & Holmes relative to theological matters. p 299 sqq. The valuable papers on Priestly & Horsley I do not now touch upon. Some fine classical touches appear now & then in the journal such as I look for in vain in any American Periodical now. Then too a generous a spirit I find in no theological journal of the day.

Sonnet,

I am the Way, the Truth & the Life

O thou great friend to all the sons of men
Who once appeared in humblest guise below,
Sin to rebuke, & break the captives chain,
To call thy brethren forth from ~~want~~ & woe,
Thee would I sing. ~~Thou art~~ thy Truth is still the Light
Which guides the nations groping on their way,
Stumbling & falling in disastrous night,
Yet hoping ever for the perfect day.
Ys thou ~~de~~ ~~thy word~~ is still the Life, thou art ~~thyself~~ the Way,
The holiest know, Light, Life & Way of heaven,
And they who dearest hope & deepest pray,
Toil by the ~~Light~~ Truth, Life, Way that thou hast given,
And in thy name aspiring mortals trust,
~~To raise~~ To uplift their bleeding hearts uncared for from the dust.

Analogies of Plants & Men (72.75)

There are some plants - chiefly Fungi - that reach a certain stage of growth & then rest for a long time - till a series of favorable circumstances occurs. & they then start with great vigor - & in a single night grow prodigiously. Such the Mycelia of the Fungi. the tree in the East Indies that waits for an electric change in the matter that roots both with great rapidity. Such the seeds of plants &c.

Consider these as "types" of man's education. Her Culture is not the normal way of mans advance but it is of a Toad. consider that Time like boy is his true start at once out of this torpor of death - & grow up apace.

Consider the effect of Sin on man.

Fore-tellings. (from the Spanish)

I

Ere many years have past,
I shall have breathed my last;
Then lay me in the ground
when the sun shines all the day
and the winds of summer play,
And the Blackbird sings around.

II

Place in my hand that ring
Dearer than the tiara you bring,
A symbol precious of dear Love,
That bore imperfect fruit below
Yet was a lamp at night, a comfort in my woe.
For that shall make me blest above.

III.

I have but little wish to live,
Earth has little more to give,
And I but little to return,
My best words are already spoken
The golden chain my life is broken
I shall leave less my loss to mourn!
Then lay me in the ground,
And let the village children play around.

10

Longfellow.

The Waif. The Proeme is very pretty - but I don't enjoy it - on the whole. Then I like the following.

Why are they shut?

Each in all - but half is omitted.

The death of a Child. (Pierpont)

The Bridge of Sighs - which I suppose is London Bridge.

But on the whole I think the Book is a failure - & rather poor. I wonder at the Book he & Felton have been so long about.

Read Fehmelius' work de criteriis Errorum circa Rel. It is better against the catholic & fanatics. & is worth reading now a days.

Read Caspius de Revelatt Stae Brigittae – which is quite curious – Study her more fully.

Buchwaldius Controvat. recentt. de atheismo, a dull academic exercise.

Langius' de visionibus Hildegardis – is of no value.

o chil. Read Faustina of the Countess Hahn-Hahn. a very remarkable work – full of profound insight – & rich with beauty – I do not know that it is just to make F. turn so suddenly from Andlau – but perhaps in the present state of society it is so. I regard it as a profound novel – & will look with interest for more.

"When the plough goes over the human heart, the hand of God is always near to scatter seed unto eternal life." p. 80.

There is a little faultiness in the authoress – telling how the hero – or heroine would look in a picture. & describing the dress sometimes very much à la mode française. But the merits are marvellous.

Forgiveness. (68.75)

Recording the tendency which he has always shown of such as had sinned & repented - & the depth ~~too~~ of his appreciation of forgiveness. It seems to me that he must also have experienced sin himself. I know not how this consciousness of forgiveness could be so keenly felt if he had never done amiss. I doubt that a man who has never introduced a contradiction into his conscience could so pity a sinner - & so appreciate the doctrine of forgiveness. If a man has never sinned - or if one has never suffered or afflicted - I think they lack that sympathy with the erring, - that appreciation of the return of confidence in God - or that return of comfort - which belongs only to experience. -- I think I have [illegible] been mistaken on this point. of Xn forgiveness - have been the stern - exacting - & severe. Possibly the man may at least outgrow a sin - so that it shall have had a good effect on his whole Xtr - just as a snow ball warms the hand - just as in those frozen limbs in sleep!

S-p-r-i-n-g.

Saturday 3d May. Today has been one of those beautiful Spring days when mere existence is a pleasure. The sun has been lovely, & a light wind from the South west played along the pines — as the waves of the sea. The truth was best came amongst us. & as I sat beneath some cedar trees the birds sung, the wind murmured, the bees hummed — & to show that the scene was human — a symbolical rattle snake more than 6 feet long glided along in the grass — close to me. I felt my skin roughen up into little waves. I love to lie on the ground in such days & dream under the clouds & sleep. Beautiful dreams germane to the scene start up in my slumbers — & when I awake are gone like the [illegible]. It is a churlishness toward nature to sit in doors in such weather.

Yesterday Mr Skinner & Mr Woodbury two Universalist ministers came here — & talked about theology. But one is a materialist — & does not see the Soul in Cousin. He sticks at outward things — Ah me — it takes all the world to teach or appreciate all of truth — but to appreciate a little truth!

I am now working a little on the 2d Edition of Discourse. A few clerical & a few typographical errors are to be corrected — a little added to the notes. Look over Neander. Porter &c. — but [illegible].

Ideals & Actuals.

The actual is always unsatisfactory. If the man have no great Ideal — he becomes melancholy — he lives not [illegible]. sad, ill-humoured. (the examples of this in literature 1 Greek. — Alexandrian writers — Lucian — &c. till even the critics. 2 French. of 18th cent.)

Content is the mean between Sense & Soul. Senses want to stand still, to enjoy. [illegible] Soul wants to go onward — perpetual strife between the two. Sometimes the Soul seems to [illegible] only the Fruits &c. then its prayer is ~~for~~ a new Pleasure. Sense is substitute for us the present. So Aurora, in Story of Tithonus — asks immortality [illegible] Tithonus was no ἀγήραος. she weary of him. Endymion obtained both — but he only slept.

"Ohne Hast, ohne Rast."

see Browning. I & VI. p. 217–218. (note 95.)

Forgiveness. (68, 72)

Sin — we may outgrow it. Repent. then waken up to greater watchfulness. Sickness to the body — sometimes it shakes off a disease — Alterative. God's love is as always — we not same towards Him. Forgiveness — is a change in us — outgrow the bad effects &c. Hand when it feels warm after out of the snow — is Alterative.

Consider the beautiful healing of 45 — that if it dwells so much on Sin, so much also on Forgiveness. The sound man looks on God as just — the Sinner as merciful — just as the well man eats bread — the sick medicine. each proportionately grateful. "How happy that you have got well"! "How happy you that you have not been sick"!

Did X ever Sin — we would think so almost — for the many ~~[illegible]~~ remarks on Forgiveness. Mercy in us is injustice — in God justice. (Consider the story of Orestes — (in Pausanias VIII. 34. 2.) that soon as he bit off his thumb the Eumenides ceased to torment him. Bronson II. p. 535.

76. ([illegible] Subjects for the Harbinger.

1. Reforms & Reformers.
2 Critics – & their several Stand-points.
3. Supernatural in Literature.
4. Paper read before the Selenarian Society touching the living animals discovered on the Earth.
5." The valuable properties of corn-cobs.
6. Remarks on Goethe & Emerson &c.
7. Unitarians & their Position &c. (p. 83.)

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continuation of p. 78

& Sahagun, Hist. de Nueva España, (Mexico 1836. 3 vols) Tom II. p. 270 with Bustamente's Note &c. as cited in Prescott. Hist. of the Conquest vol I. p. 314 sq

See the classic case in Wettstein Com. in Matth. IX. 25. & the authorities

See a case of the appearance of X. in Sale Prelim. Discourse to Koran p. 18.

Resurrection (see p. 36.)

on the restoration of life in Pindar II. p. 490 (2 Kings XIII. 20) Tom III. p. 75). et all. (Bartl. Dict. art. Bonifacius note E. Basonius V. p. 335-6. Schubert Christ. IV. 554-8. see an article on the Resurrection in Bib. Sac. for May 1845. & another in the same for Feb. 1845. see some remarks on p. 234 of this Book. & on the story of Alcestis Eurydice. Theseus some in East called Rep. Theophrastus in Diog. Laert. Pr. VI. 9.

Instances of the restoration of the return of great Men deceased: the Aeacidae in Greece (Plut. vit. Themist.) Fidene (among the Romans); Arthur (among the Welsh & Britons) Harold (of the Ang. Sax.) King Sebastian among the Portuguese & the latter party the XVII. C.) not long ago the Tirol expected a resuscitation of Napoleon. one of the old Prophets. Elias. (Moses & Elias talking with J.) John Baptist. (see if Strauss have not seen this.)

note the story of Pisistratus returned to the Lacedaemonians stayed 3 hours & then returned to Hades. & the breath of life came in his corpse. Servius in Aeneid VII. 417.

see Berlin Abhandl. &c. Phil. Hist. Klass. 1844. p. 260. 261-263. in examples of a human returning &c.

Calmet. Dissert. Superstitions of Scotland &c. p. 276- note Resurrection of Montezuma's sister 4 days after her burial, in Clavigero Storia del Mexico. Tom I. p. 99.

78.

Dr Arnold &c.

I have read with some considerable pleasure the Life & correspondence of Arnold. He was a clever man — English, but large, not very genial, dry fancy, of little imagination but of strong good sense, clear head, kind hearted. lover of conscientious. A man that would not sacrifice [illegible] [illegible] of his death, his devotion to the beauty of his [illegible]— but to be [illegible] in today's [illegible] — & always to advance a great [illegible] principle. I can't help comparing him with Goethe & Schiller. He is much nearer to my taste as a man. He did not create men so much as he guided them. I doubt that he inspired them much. I like his views of history — but not his views of Rel — I see in him an example of a man subordinated by the Eng. Church. Witness his notions about the Unitarians &c.

Write article for the H. on Arnold & Goethe &c.

I feel once more the joyous Year
Come whispering thro' the trees;
The Thrush & Blackbird greet my ear
And the glad-humming Bees.
And I am young once more, sweet Spring
And my old fingers sweep th' unwonted string.

Scenes of my youth in beauty [illegible],
Flowers of my youth again are fair.
The round clouds - and the voluble blue
And the sweet-peaceful air.

a *Dirge* by R. W. Emerson

Knows he who tills this lonely field
To reap its scanty corn,
What mystic fruit his acres yield,
At *midnight* & at morn!

In the long sunny afternoon
The plain was full of Ghosts.
I wandered up, I wandered down
Beset by *pensive* hosts.

The winding Concord gleamed below
Pouring as wide a flood,
As when my brothers long ago
Came *with* me to the wood.

But they are gone, the holy ones
Who trod with me this lovely vale;
The strong star-bright companions
Are *silent* low & pale.

My good my noble, in their prime
Who made this world the feast it w
Who learned with me the lore of Time
Who loved this dwelling place.

Dirge by R.W.E.

They took this valley for their toy
They played with it in every mood,
A cell for Prayer, a hall for Joy,—
They treated Nature as they would.
They colored the whole horizon round,
Stars flamed & faded as they bade
All echoes hearkened for their sound,
They made the woodlands glad or mad.
I touch this flower of silken leaf
Which once our childhood knew,
Its soft leaves wound me with a grief
Whose balsam never grew.
Hearken to yon Pine warbler
" Singing aloft in the tree.
Hearest thou O Traveller
What he singeth to me?
Not unless God made sharp thine ear,
With sorrow such as mine,
Out of that delicate lay could'st thou
Its heavy tale divine.

"Ye lonely men" it saith,
"They loved thee for their birth,
"Their hands were pure & pure their faith,
There are no such hearts on Earth!!"

"Ye drew one mother's milk,
One chamber held ye all;
A very tender history
Did in your childhood fall".

Ye cannot unlock your heart,
The key is gone with them
The silent organ loudest chants
The master's Requiem."

Unitarians (p. 166).

It is a curious fact to consider that some very able men have come out from the Unit. & have left their service as clergymen. Sparks, Everett, Bancroft, Emerson, Ripley, Palfrey, Cunningham. When shall we match these men & with ~~any~~ men in [illegible] ranks, Dr Channing had a very imperfect connection with them for many years. Pierpont has also. Something is wrong here. It is not difficult to see what it is.

Write an article on the Unit. Denom. show their position in the world of Theol. & of Rel. too wise to accept the Sup. Theol.; too timid to go on & construct the Theol. of Truth. Their position indefensible — must advance or recede.

Note what Dr Chann. says of them in Life of Blanco White — & what Dr Dewey says in address at Berry Street. which unconsciously condemns Dr C.

Consider the Ethics — the Rel & the Theol. of the Unit. Shows that their movement was intellectual & not spiritual, &c.

Consider the good name they once started with — catholic Xns & how they taper off into Unitarians. & what a sect they are now tapering into.

Mem. that Unitarians were believed by the ch. at the time of Wm. III. (Arnold. Lect. p. 251.)

84. Work for June 20.

I Write out the 6 lectures.

II Read in Fleury - & the Nitty Thick. Journals &
Look over Cantù

To my wife.

To part from thee — it is the only pang
That Death can give — Sun moon & Stars I can
Forsake — and yet I love them too — & well.
But not as I love thee. Thou art myself.
And can I leave myself — I love the Sea —
And every flower of Spring is dear unto my heart.
But I could live & never look upon a rose,
Nor hear the sounding of the joyous sea.
But without thee existence were not Life,
'Twere double death — damnation infinite.
With the Sea — the Heavens the flowers.
I am alone — for they are not my counterpart.
Thy help my solitary hours — & I
arise out of myself absorbed in thee.
But thou — without me dwellest still in Self.
Doubly I feel & truly live with thee
Thou without time eternity — a thing of life.
And yet some day, & I must leave thee here.
Thou wilt come & look upon my cold face
'Twill give no answering look — for I am gone.
Then lay me gently in the ground — to rest.
Earth gives me little room — but then enough,
I will make ready for thy soul above.
Then we will live, eternally love on.

Dear Jesus.

Dear Jesus were thy Spirit now on Earth,
Where thou hast toiled & wept a world to win,
What vast Ideas would sudden come to birth,
What strong endeavors 'gainst o'ermastering Sin.
Thy Old beatitudes again thou'dst speak;
& with deep-hearted words that smite like fire,
Wouldst thou rebuke the oppressors of the weak.
But turning thence to prophets that arise,
How wouldst thou cheer the souls that seek to save
Their Brothers smarting 'neath a despot's ~~chain~~ rod
To lift the Poor, the Fallen & the Slave,
And lead them all ~~living~~ alive to worship God,
~~Thou^{3} wouldst^{2} rebuke^{4} Bigots^{1} that vainly rave,~~
~~And cheer Devotion's humble child while fainting on the~~
And cheer ~~the man who bending [illegible] strives to his grave~~
Bigots wouldst thou rebuke — that ~~[illegible]~~ hindering stone —
But see thy gospel-fight abettors conquering through the Land,

Monday, 12. I went to the meeting of the Association—a stupid meeting it was too. The Brethren looked on me much as the Beni *Elohim* looked on Satan as he came last of all. However they shook hands all the more tenderly because the heart was not in it, & there turned the cold shoulder. This was the case with Messrs. Barrett, Ellis, & Frothingham. Robbins was kinder. Lunt as usual—& Dr Pierce also. J.F.C. & F.H. & Coolidge were as usual. It was a queer meeting—I went as a demonstration of my existence as a member of the Ass.

Tuesday 13. Went to Concord & saw R.W.E. who seemed in a pleasant mood—not over brilliant—but kindly—he said one good thing about N.L.F. viz *that* *he* was *the* *Artful Dodger* of *the* *Boston clergy*.

Monday. 26.

Went in P.M. to the meeting of the Clerical Anti-Slav. convention. Found the Brn organized. Hall full of laymen & women also – Stetson spoke well. Then an attempt was made to vote the Lay-folk out of the Room – but they would not go – so they continued to listen. Then Hedge spoke. 3 steps of Reform.

1. That of simple exhortation to Reform – John Baptist in the wilderness a type of this. Reform always pure in this stage.
2. An attempt to organize & act in Society
3. To destroy the existing Institution, & build up counter.

In the 2 latter steps he thought Reform bad. Anti Sl. was in the last stage. The leaders wanted to pull down Ch. & St. to build up an Institution & put themselves there. They care less for the advancement of the Slave than for their own advancement. The clergy had done more than any other class – all that could be expected.

John L. Russell replied – shortly of the evils of Sl. the great efforts made of the Anti-Sl. Soc. the dilatoriness of the Chs. the beauty of Xty – its power to heal all these woes – Then ~~Geo. W.~~ Briggs – spoke beautifully – begging men to let the Anti Sl party alone & apply themselves to the work before them – the clergy had done little – the Chs. little – witness the Xty of the Southern Chs. colleges &c.

Stetson spoke with great Beauty & Pierpont with force I never shall forget — the audience cheered him with tremendous applause. He termed John the Baptist sword upon ye Hedge. After that friend Mr Hall of Providence arose to speak & I came away & wended my course homeward. s

Tuesday 27. Meeting of the Unit. Ass. at Berry Street — & after some arrangements they discussed trivial matters involving no principle — with such technical skill that I came away leaving one party milking the Ram & the other holding the Sieve.

Went to Anti-Sl. Convention — nothing great. Mc-Clure of ~~Scot~~ Scotland spoke — in a bad Spirit & with a bad face. I liked not the Spirit of the man — Heard others — but 0 great. I intended myself to have spoken & defined the position of the Chs. in relation to Reform — But could not

Went to the Pris. discipline Soc. heard part of Mr Dwights report —

Went to the Unit. Collation — all well — but 0 of any moment. The details will be published in the Xn World so I will not give them. Sam. Osgood spoke I did not hear.

Went to the Oriental Soc. present. 4 persons — Mr Cushing has disappointed us of a lecture on China.

Wednesday 28. Unit. Conf. Berry Street. this year in Philips Chapel. Concio ad clerum, Dr Dewey. This will be published I suppose. So I will say only this that it was in the spirit of these times. Its language was precise — its thought confused, its logic — à la mode Dewey, its rhetoric ad captandum vulgus paratum. It told well on the audience & I felt as I listened to it that the Unit. sect was gone, gone past redemption. Dewey & Putnam are its two most eminent men — & both on that one side. & both adopt the same style of thought & speech. Francis & Lamson are the only other names that I respect much among the orthodox Unit. & their influence is entirely on that side. Frothingham is an "Artful Dodger" & affects nothing. I know not when they will go — nor what will become of them. I fear that I shall feel myself obliged to leave the ministry — but not the calling to preach Xty. I see so much of the falseness of the clergy that I have little respect for them. or their calling.

W. H. Channing spoke well — in favour of freedom — so did Phelfinch. I said my say. but it not so welcome. I looked down but into indifferent eyes.

P. M. they discussed what we can do for Harvard College to retain it in Unitarian hands. I have not so much fear from the sins of the Unitarians as of the others — but I fear that also. They — the Unit. — would not have me on the Genl Committe

nor would they allow me to become a member of the Φ.B.K. party for theological considerations — that is sectarian — a degree of virulence in Sin which an orthodox I think would not surpass. Still — half a loaf is better than no bread.

Went to the Fourier Convention — the Liberty Party, & the Anti S. & then came home.

Thursday at home all day, not very well.

Friday. attended the anti capital punishment meeting nothing remarkable — but as a sign of the times — soon this sin of judicial murder will be over. + Mem. the remarkable variety of persons — all conditions were represented, there. Saw Mr Porter — my critical foe — or friend. I told him that I actually wore a hat — & no turban. Saw too Mr Bushnell. had a very pleasant talk with them about the miracles. They do not think miracles a violation of Law — or any thing like it. They take the ground that God has imparted — or originally imparts to nature a certain power — so that when certain circumstances take place — new things also follow. When there was a remarkable condition of the human race — so a child is miraculously born — & capable of working miracles all his life — &c. Should the same condition of the human race return — like results are to be expected!

Monday June 2. Wm Channing came here, we went to Lawsons together. He seems not well pleased with the results of his work at N.Y. He thinks that I overrate the abilities of the Unitarian ministers. I think he is right. However I will endeavour to do so no more. I know them pretty well now, & see clearly where I stand. They & I are on different sides. I know not what will become of either them or me. But I shall no longer look to them for counsel, or sympathy. Neither shall I polemize against them at all in sermons. I shall go on my own way. Dr Dewey or any other man is permitted to abuse me as much as he will. I shall not reply. To speak to the Unitarian Ministers words of Truth & soberness, is like telling a fool a story "He will say at the end — what is the matter?" Let them alone — they be Blind leaders of the Blind. But I will bring my nature no more into controversy with such. The "Artful Dodger" shall go his way; Handasfinch his, & the rest of that Kidney shall agree in the Lord, together

when Capt Cook was going on second voyage - the clerical members of the Board of Longitude objected to Dr Bently having the place of astronomer on the expedition - on account of his socinian principles. Playfair was a little manner prevented from going to India to study the science of the Hindoos.'

Brougham. Men & Letters of King Geo. III.

Lond. ed 1870. p. 416.

Consider 1. How this spirit subordinates Science to a letter. 2. How it despises noble men. 3 How it elevates dunces, yet wishes to make them double dunces. 4 Consider its alliance with the Principle of Theft.

Death.

As Eurydice was roaming along thro' the grassy meadows- her arms full of flowers- a serpent bit her foot. suddenly the poison- chills the blood- the flowers fall from her robe- she lifts her arms to Heaven- & in a murmur she thinks of her dear one whose image comes before her swimming sight- then falls from that high moment of life- into rigid but beautiful death. Orpheus on Earth makes constant wail- for whose soul is in Heaven. all the things of Earth- are but sad reminders of her that is lost- till at last the things he has sighted kill him also & his gory visage down the Stream is borne.

"Down the swift Hebrus to the Lesbian shore"

Illustration of the Doctrine of the Lty.

"If some learned Phil. who had been abroad in giving an account of the observations he had made in his travels should say, 'He had been in Terra del Fuego & there had seen an animal, which he calls by a certain name, that begat & brought forth itself, & yet had a sire & dam distinct from itself; that it had an appetite & was hungry before it had a being, that his master who led & governed him at his pleasure was always governed by him & driven by him when he pleased; that when he moved he always took a step before the first step; that he went with his head ~~foremost~~ first, & yet always went with his tail foremost; & this tho' he had neither head nor tail;'- it would be no impudence at all to tell such a traveller, tho' a learned man, that he himself had no notion or Idea of such an animal,

Aphorisms

gave an account of, and of what had not would have."

Jona. Edwards. (offering Fire-wood) cited in Bib. Sac. May 1845. p. 376.

"Mother," said a little girl 8 years old (Lizzy Russell) I felt smart last night - after I had said my prayers - as I had done a great thing - I don't like to feel so & I think I had better not try to pray for a little while!"

"Volat avis sine meta,
Quo nec vates nec Propheta
Evolavit altius.
Tam implenda, quam impleta
Nunquam vidit tot secreta
Purus homo purius."

This is fr an old hymn of the words as applied to St John.

In all the exact sciences men omit the transient & variable things pertaining to the matters they discuss, dwelling only on permanent things: in theological they take the reverse of this.

"Injustice is a bad foundation, on wh. the political world can build only for its own ruin!" Talleyrand at the congress of Vienna.

96

Aphorisms.

Epigram on William III of England & James II.

"Quand je veux rimer à Guillaume,
Je trouve aisément... un royaume,
Qu'il a su mettre sous ses lois!
Mais quand je veux rimer à Jacques,...
J'ai beau chercher... mordre mes doigts:
Je trouve qu'il a fait ses pâques!"

94.

Death.

June. 2.3.84. The weather has been perfect – right June weather, not too hot for work – but luxurious weather, one finds it not difficult to "learn to labour" in such weather & also less difficult to "learn to wait."

4th attended (at Mr Fr. Judson's in Boston,) the Funeral of Mr Chas D. Merriam, son in law of Mr J. Garrison who was there & made a fine address before the Prayer – on the cheerfulness we ought to feel at the approach of Death –. No mourning on any one – saw a black ribbon on the buttons – bouquet – flowers on the coffin – age about 31.

Flügge, Geschichte der Theologie.

This is a melancholy book for it shows the absurdities of the Xns in the clearest light. I took I the Ges. der Apologetik – & now go on with the others. There are such absurdities mingled with the truths of Xty. that one is amazed. I don't wonder Xty did not conquer the world – it must have been in a sad state to have such a use of such doctrines as those of Xty.

II. I take Hermeneutik. queer things too it reveals. The Hermeneutik of the Alexandrians is remarkable enough, so the tendency to allegory-mystic views is shameful. I wonder if the ch. ever had a worse foe than Tertullian. There are men – who are tyrants in

civil world, Nero & the like—, others that are tyrants in the world—not of thought—but opinions. Between the Despots of the State & the Dogmatists of the Church, the world has a hard time of it. Tertullian, & Augustine have been nigger-drivers of our church—& are likely to be so for a long time to come. Impudence is the first quality needed in an ecclesiastical nigger-driver; & the next quality is impudence; & the third also is impudence.

It is queer that Justin. M. never quotes Pauls Ep. nor the Evangelists—. His Memorab. of the Apost. who knows what it was: the Gosp. of the Hebrews perhaps—says Norton what he well says. Then too he gets his Xty out of the O.T. I wonder if he thinks the N.T. or what he knew of it—was inspired! It would seem not: he lived too near the time of the writers for that. So when he quotes the Xn writings—he must quote also the O.T. to substantiate the new, e.g. Apol I. ch. XXXIII. p 64 ed. Maran (cited in Flassk. I. p. 333. note b.) In speaking of the Annunciation says, οἷς ἐπιστεύσαμεν. ἐπειδὴ καὶ διά Ἡσαΐου τοῦ προδεδηλωμένου τὸ προφητικου πνεῦμα τοῦτον γεννησωμένον ἔφη. (I am not certain of the accentuation which is mine.) F. charges the same on Athenagoras.

9 100. History of (Tertullian.) Theology

Tertullian it seems always to me was one of the worst curses to the human race that has come since the Flood. I don't know but Africa took its revenge on the European nations in advance by sending Tertullian & Augustine into it. I think at this day it is easier to forgive the negroes for their white masters than it is to deliver the human race for this wretched yoke laid on us by those two shabby Africans. I remember years ago studying much of the absurdities of Xn theology came in with T. & reading a little since convinces me that he developed much iniquity that was only latent before, & brought in many wolves to the Xn flock, which have since been clothed in sheep skins & have devoured the flock with no mercy.

Dogmatism, Ignorance, Allegory, & Polemics are the 4 cursed children which Stupidity has borne to the embraces of the Church. They were born one after the other soon after Paul's time, & have dwelt in Monks hat ever since — or all of X.

S.S. almost always interpreted in the interest of Dogmatism. (See 1 C. to this point, more Regula Fidei of that Tertullian, & the Analogy of Faith in our day. Chrysostom was better than most. He is absurd often in his interpretations. Some of the old allegorists equal Swedenborg. (Some of the chiliasts, (Irenaeus, inter alia) was as absurd as Charles Fourier.)

Few voices in Theology & Echoes many.

There are few voices in Theology but many Echoes — of these I would not complain — if they repeated the voices; but it is often only the tail of words that they repeat, yes all that they hear — for as Moses was not permitted to see the face of פָּנָי, but only אֲחֹרָי, so none are the theological echoes allowed to hear more than the tail of a doctrine — no, not even that — but only the tail of the words of a doctrine. There are some theologians who have been looking after god all their days — but have seen only his hinder-parts — his "ulterior glory", as Dean Palfrey had it. The history of Hermeneutik shows me how continually men preferred their own minds to the words of the S.S. & studied the mind of their followers.

Alas — I wonder that the simple words of the N.T. could ever have been so shamefully perverted — words of a carpenter addressed to Fishermen — were too high for the Paschasiuses & the Ambroses & all the D.D.s down to this day. Oh me there are not only few voices — but few Echoes of voices — they are mostly — Echoes of Echoes that one hears. Sometimes are they so confused — that you not only don't know what was the original voice — but you doubt whether there ever was any clear articulate sound — or whether it is not this theological world is not one great cave of Eolus where winds blow.

— "magno cum murmure montis."

Virgil gives a good notion of the world of Theology. Æneid. VI. 268.

9 102. Flügge History of Theology.

I think Fossil was almost as much cherished as Dr Gray in his devotions – for he has some most felicitous words. This whole passage. Remark obscure &c. for 300 or 400 years is a complete picture of the world of theology.

Death

How the matter of Hermeneutics gets worse & worse! 1. Dogmatism became more & more powerful as the Ch. got weight. 2. the languages – Heb and Greek, were unknown – So then the Dogmatisms could move more easily as they acquired weight. Such is man – Br — & —. & — & —, did genius ever find no difficulty – Oh Blessed dullness – antidote to many an ill! 3. Then they ceased to stand of the opinions of the old interpreters, that was easy, it did not of course demand a knowledge of their opinions, that would be too hard for any age much more for 814 to 1070 – or to 1500! It was thought the original was exhausted!

Nic. de Lyra was a better interp. Mem. the 7th canon of the Oxford Synod (1407) against Wicliffe's version – forbidding any body to use it – or any portion thereof. or any other vernacular version made or to be made. under penalty of excom. See A W III. p. 273. note

Flügge History of Theology.

II. Dogmatik. The essence of Rel. has 0 to do with its form. changes affect only the subordinate things — the collaterals of Xy. which Speculation & Polemik has connected therewith & 2 the Form & Method of presenting it. "The moral improvement of the mass will never proceed from the corrupt higher classes, & Jesus had all the less reason to hope to win over this class for himself, for they would scarcely be drawn away from their inclination to fruitless speculation & religious fanaticism!" p. 430. Jesus was earlier in the Synagogue. [?] Matt IV. 23, Matt I. 15, Luk IV. 17, connected his doctrine with O.T. was a wise Sophistik in the temple. [?] did not intend to form a rel. party, at least not at first. took no interest in the rel. sects of the day.

Note the great difference in the Apostles teaching. J. quite another thing.

114. Ehrenberg's & Pritchard's Infusoria.

This is Pritchard's Book made of his own observations & the results of Ehr's work. Die Infusionsthierchen (vol. large & dear) Ehr is curious – he does not believe in equivocal generation – finds many fossil species still alive. ex. there is no limit to animations.

"40,000,000,000 of individuals exist in a single cubic inch of the polishing slate of Bilin – so 70 Billions or (70,000,000,000,000.) would be necessary to form a cubic foot."

p. 422. Appendix, 6

18th June went to Concord & delivered a lecture on Slavery. Staid with Mrs Brooks – had a good time, saw Mann Emerson &c. &c, E. told of a new Poet, W. W. Lord – so so. thinks much of Eliot Cabot – saw his article on Kant in Dial – which E. speaks of. & art on Spinoza in MSS. E. getting ready a vol of Poetry.

Society.

1. vice of men to take the present as Normal.

2. Mankind in a state of Transition — or progress. of 2 kinds

1. gradual — 2 per Saltum

Each stage 1. an Ideal, 2d an actual, 3. a hateful thing — because outgrown.

3. Condition of men now — I Force prevents crime
II Famine incites Labour
III. Selfish ambitions.

4. a Better condition possible, 7 objections raised.
The time often improbable, America, Printing Press, Steam, Gunpowder. Magnetism. Public Education & Free Libraries. x 2. Probably exists in Mars 3. Some of its conditions & causes & consequences.

x
[illegible] of En
[illegible] – 1, want
[illegible], 2. [illegible]
[illegible] of
[illegible] sailed
Columb.
[illegible] &c.

9 Tog. Lectures for the coming winter (2.224)

	Engagements		name & Secretary.
1.	Salem. 18th Feb.		Rufus Putnam,
2.	Waltham 25 March '46.		Jarvis Lewis.
* 3.	Salem. Ch. Soc.	17, monday Nov (3/.	Mary S. Perry
4.	Provy.		
* 5.	Lynn U.S.	29th Nov. oct	Rachel Smith
* 6	Newby Port.	17 Oct.	John C. Randel
7,	Mercantile Lib. Boston,	4 Feb. '46	Elliot C. Cervelin.
8	Lewin Mass.	27. Jany.	Wm C. Nell.
* 9	Gloucester	5. Nov	H.E. Davidson.
10	Marblehead		
* 11	Fall River. Cent. St.	14 Nov.	Robt. Adams.
* 12	Dunstable Grant Falls,	(4 Dec.	J.T. McCollard,
* 13	Dover N.H.	9 Dec. 3 9.	J.H.W. Colby.
* 14	Fall-River.	26th Nov.	John Westale.
* 15	Durham.	27. Nov	John L Reyes.
* 16.	North-Danvers.	3d Dec.	E.E. Putnam.
* 17	~~Durham 27 Nov.~~		
* 18.	Cumsquam	Dec. 4th & 18.	A.D. Brown
* 19	Durham	— 19	
* 20	Lowell.	Dec. 31.	S.S. Seavey
21	Gloucester	Feb. 11 (46)	H.H. Davidson.
22	Pawtucket	R.I. 7 Jan'y (46)	

Death

Boston Association.

24 June. went to Boston — Business for Miss C. Saw Mrs S. Appleton. like her much — intelligent — pretty, religious, I expect much from her. Saw the Misses Sturgis — liked them also — 33. Beach Street. Wm Sturgis also — there. Saw the Miss Thayers —. 2 of them — the rest out of Town, Called to see Mr Leach — gone — all gone. Saw Mary Jane Mc. Intosh — happy as a new marriage can make her — God bless her. Elisabeth — nasty little girl — thinks she too must have a lover! Two men see her a School mistress — went then to Miss Draper. Dined at uncle Jacksons. Saw the Russells at night & the R. G. Shaw, Miss Baker was at evening. walked in the morning at Common — for about an hour. To end this days work — with a bottle of Punch! & two letters & this Journal.

30 June. Monday.

Yesterday Mr A. B. Muzzey preached for me — He says the Boston clergy are angry with him on account of his friendliness towards me, that once walking with R. C. Waterston — W. asked him if he (Muzzey) would exchange with Parker? Yes gladly, if I alone was concerned — W. dropped Muzzey's arm — & has since treated him with great coldness! He attended one of the ministers meetings last winter — in Boston. Osgood & others were there — & with the rest gave his opinion — Ch.

9108. Boston Association.

Robbins invited him to another – wh was held at Bart Room – M. went there with R. M. said perhaps I had better not go in – "oh yes said B. (or R.) there will be no objection". But there will be objection! said Young, who also was in the entry – So B. went up to ask the Brothers if M. should come or not. Dr Parkman – thought upon the whole he had better not! So M. went his way, & they had their meeting. But others who came – not particularly friendly to me were even admitted. After all they chose a committee to wait on Muzzy & explain the matter. Young of course made the explanation.

Still further – Barrett, Young & Lunt, were much offended – at my recent meeting with the Brot. at Barretts. Lunt says that If Parker continues to come &c. he shall move off. So they think of adopting measures for excluding me – To this I have no objection.

Death

30th. Monday. It is now certain that Gov. Dorr is liberated from his imprisonment. I rejoice at it— He seems a patriotic but misguided man—& his treatment was quite un=worthy of the State. He will be governor of the State soon I make no doubt.

It is doubtful that Texas is reannexed—for the Tex. Gov. seems quite hostile & the labor of Mexico [illegible] consents to pacific measures— I doubt that we are annexed to Texas, after all..

St Anna they say—remitted $6,000,000 to London which is proof he will not be wholly homeless tho' he lose $20,000,000, or $30,000,000, of his pelf—as they say.

What is to come of my position. I seem at—times to stand always alone & when I go down shall all this movement end? I cannot believe it—& yet—it seems that no man is able to rise up & take my place, & help forward my work. Let the Truth prevail.

9 110. <u>Audin Histoire de la vie de Jean Calvin</u>

Death

This is one sided as D'Aubigné's wonderful work. I abhor its Spirit. It is not so bad as the Life of Luther. In the catholics are painted <u>couleur de Rose</u>, and the Prot. of the devil – black. How he tries to tell of Luther's tendresse for Beer – of the violence of the Prot. mob. But the poor man does not see that the overstatement of their violence committed by the new party shows only the vice of the old Institutions. for it is plain to the dullest that there must have been a terrible cause to excite the people so profoundly against old institutions so ancient, so venerable & so beautiful. More his accounts of Calvin's &c, I think not more [illegible] are overcolored – but he is a marked contrast to Luther. The man Calvin I knew little – his doctrine well enough – before. This work written with less care but more detail & breadth than that of Luther, note the changes in the use of the word – permitting women to wear their hair – in a gay style.

Andrew Russell here to-day – & on a <u>Gauntlett</u>. Mowed a little & hoed a good deal – writing a Sermon for the Sunday after Independence – Day.

Study on Man.

one day the history of man will be written – as that of a single man (Dr Franklin e.g.). as we say that Dr F. learned Latin at 7. & began Phil at 12. & in such a year learned such & such a truth in Science & Rel. so will the progress of mankind be traced up & it will be seen that we learned this fr Plato &c &c. So only shall we know what we gained by Xty. the Refn &c &c.

9 112. Audin, (See p 110) Medford

July 7. Finished Audin — It is one of the most onesided Books I ever read — infamously onesided — with all fair men it refutes itself. Bayle had a sort of admiration for C.; A. a contempt — or worse a hatred. C was certainly a great man in his way, tho, I find little in him to love. A. writes like a special pleader. a catholic attorney. He can omit when he finds a refractory fact, can insinuate. I don't know that he will lie.

Death

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went to Milton — the annual cherry party of Ida Russell — Hedge there — says well that the frequent expression of sentiment leads to a dearth of sentiment itself — so the bluntness of the man expresses — when he has it to express.

This I think accounts for the selfishness of literary men & Preachers — Reformers &c &c. He thinks it a bad thing to cultivate the feeling of love alone — it makes the man onesided & at last — dead.

Marian Shaw will one day be reckoned a good & certainly elegant Artist. Ida never looked better.

I have in copying for C.P.C.'s little Landscape drawn it for myself.

Translation from Opitz

Come dearest, let us hasten
While Time is ours;
Delay is fast consuming
all of our powers.

The noblest gifts of Beauty
Fly wing & wing;—
And all that we possess
Is vanishing.

The rosy cheek is paling,
The hair turns gray;
The eye's bright fire is failing;
The Heart is clay.

That dainty mouth of coral
Will soon be cold;
Thou hands-like snow-hay heavy,
And thou'lt be old.

Death

Then let us seize in solitude,
Youth's fruit of gold,
Before we're called to follow
Years that are told.

As thou thine own self wert
Love me as true.
Give me — what else thou givest
I lose it too.

'Tis most Anne of Tharau, she blesses me well,
She is my true life, by mountain & dell,
Sweet Anne of Tharau, she's given me her heart.-
In joy or sorrow never to part.
Sweet Anne of Tharau, my fortune, my Lord,
Thou art my Spirit, my Flesh & my Blood,

Should all the storms descend, ours to harass -
We are quite sure indeed - we'll be true;
Sickness, Obsession, disturbance of pain -
Then shall our love all the better sustain.
Sweet Anne of Tharau, my Light & my Soul!
My life would with you round thee clove.

Erect as the Palm tree which lifts its form,
Which the rain & other misfortunes have bowed in a storm
So love in our hearts shall be upright & strong,
Though we bow to affliction & suffer a wrong.
Sweet Anne of Tharau, my fortune, my Lord,
Thou art my Spirit, my Flesh & my Blood,

If thou wert torn from me & led far away,
Where the Sun in his coldness scarce brings on the day,
Still there I would follow over mountain & sea,
Thro' ice, cold & enemies again to meet thee.
Sweet Anna of Havana, my Life & my love,
My Life exists with thee alone.

2. I am told that recently the supreme court of Mass. has decided that the common in Boston & the lands west thereof can never be sold or used for buildings! I rejoice at it not a little.

Men talk of a Rail-Road for Spring-Street — or up the Spring Street to Boston. I hope it will not be so — for the sake of our little village I mean.

Thursday 3d. Read in the Times Bancroft's Eulogy on Gen. Jackson — Eulogy it is — wholly & entirely — Eulogy alone, of criticism there is none — & he that praises all praises none — & nothing for his opinion is of no value — It is a brilliant production — well written — well uttered, full of great truth & singular Beauties. It seems one of the best productions of B. & must have told well on the audience who heard him. Still I like not this sweeping praise — it lessens its worth. Some of the fine sentences of B. were purely rhetorical — &c. e.g. that he says about Jackson's notions of the Atonement — the Bible & Scepticism &c. B. has read Eichhorn Le Clerc & Kuinoel too much to be sincere in all that. But he knew his audience — & loved to tickle the many. I should be sorry to find B. prove false to all the fine things he has said about Democracy &c.

Read _J. T. Sargent's_ Reply to kindly questions &c. It is sharp & well put. It will make some of the Brethren tingle in their Bosoms. I know not what is to come of this movement. In my time perhaps nothing – in a future day much – very much.

Yesterday I brot home a little painting of C. P. C. This is the first thing of the kind I ever purchased & this came not for a desire to buy a Picture – but for a wish to get C. a dollar or two. Now I have _two_ pictures – for I _bought_ the other – the companion piece to this.

Friday 4th Independence – The nation will be full of Speeches today –. Foolish enough most of them. But it is a great day, & a glorious one too. Never before did a _nation_ declare such principles. In due time they will bear fruit.

"Learn to labour – learn to wait."

Would that I were able to do something – now worthy of the Times. But alas my poor head –! John Calvin at the age of 40 had the same trouble in the same region. There is no cure but rest – to lie by.

Read _Ronge_ & the _Marx's_ Holy Robe of Jesus at Trèves.

Brownson is out upon me in the Quarterly again – let him fire away till he has burnt all his powder – & wasted his shot – me he will never hurt – nor hit. Poor man – all the Seven Sacraments will not keep him cool.

I wish it were the Law that all property should be distributed by the testator. Born persons or persons then living or born within ten months of the time of his death – i.e. a foetus in utero to be considered as a living person. We have not yet sufficiently abolished entailments. Of course a provision must be made for non compos mentis &c. But present Law for endowing the unborn is bad, at least some.

12°.

Slavery

There is Sl. among the whites in N.E. domestic servitude is the remains of Sl. here. Then Labor is deemed degrading. Men are proud of descent from the idle & the oppressive classes of society, not from the creative classes. Labor is deemed a reproach — domestic servitude a reproach that cannot be wiped off in several generations. We treat as our slaves in damp cellars — or banish them to hot garrets or give them poor furniture & the crumbs from our tables, & then look down on them with contempt as an inferior class! I look for little good from the rich. The Money-Lords are as bad as the Sword-Lords of other days. Society is horribly wrong somehow. I know not how to mend it — save by Xty, & new doctrines. I see no Institution that is likely to do the work. The Rts of Labour are not respected. Fraud makes a man rich — Honesty keeps him poor. The inequality in human condition is awful — It becomes worse by time. from year to year. I doubt this. — Certainly it becomes better but slowly. Horace Greeley says some fine things on this subject in a letter — see Xn World. June 5th 1848.

1 When some devote their time & talents to obey others — because they must — there is Sl.

2. When some from position are held inferior — there is Sl.

3. When soil is owned by a few. — — — [illegible],

4. — the Employer dictates the terms — — — —

5. When Labor is disreputable, — —

6 — men demand right to have others do for them which degrades them in less good, than in eyes of Society — thus is the Spirit of Sl. that would hold Sl. if it could.

Internal Slave-Trade in the US.

Dr Graham of N.C. says that it is estimated by the most intelligent men in Va that 120.000 slaves were exported fr Va in the 12 years next (1834–1835.) In 1836 says the ~~Alexandria~~ Marysville (Tenn) Intelligencer. 60.000 Sl. passed thro' a little western town on their way to the S.! & in the same year 4 Southern States imported 200.000 Sl. In 1837 a committee appointed by the citizens of Mobile. Ala. reported that from 1833 to 1837. Ala alone imported from the north $10.000.000 of Sl. a year — or $40.000.000 in the 4 years. N.Y. Weekly Tribune. Aug 12. 1848. p. 2. last col.

Gov. Hammond of S.C. has written two long letters to Mr. Clarkson of England defending Am. Sl. He says "I endorse without reserve the much abused sentiment of Gov. McDuffie that Sl. is the corner stone of our Republican Edifice; & I repudiate as ridiculously absurd the much lauded but no where accredited dogma of Mr Jefferson that "all" men are born free & equal. Trib. of [illegible] Aug. p. 3.

Memoranda. Mrs Bridges.

July 5. Mrs Bridge came here today. I once called to see her — but saw her not. She is one that came out fr Dr Morse in 1816–25, a follower of Dr Walker — but of late years an attendant of Dr Lowells ministrations. She came to hear me — is satisfied, not that she believes all that I hold true, or disbelieves all that I reject — but in the main she means to coincide. We talked of various matters theological & religious. I asked if she felt much comforted. She says all her friends advised her not to come — still she comes — & feels fed. Dr L——ll came to see her — advised her not to go, not to come — Mr P. was unsettled; in 2 years he would change altogether: his doctrines were all those of Tom Paine — & everybody knows how Tom Paine died; his doctrines were like theirs — & His mother said to her son — "you have unsettled my Faith. If you go to hear Mr P. it is because you think we have not preached Xty. Still more: "I am surprised that a man of your respectability should countenance such heresy"!

She told him — in his ch. the last Sunday — twice & came away with O. at the Mel. it was not so. Mr B— at — 6. came & talked to the same effect — but with more ill-nature he being really angry as Mrs Bridges said —! So she consulted Dr Walker, who said 'Go & hear him. It will do you no harm. You are not obliged to believe all he says. He is not understood.

of their more — Don't be afraid. there are questions for scholars more than for the hearers in church — Sly dog P. is sarcastic — but I don't believe he means it." &c. Mrs Ellis is quite angry & others show ill-temper in the matter. even her sister Mrs Baker — who attends Ellis meeting can't bear hearing but dares not blurt it out.

Miss Burley came P.M. & Lucy & William Howes.

Sunday 6th. Dea. Mays at Dinner. It seems the Texan Congress approve of annexation! Both branches of it — so we & T. are one. & there is no hope of escape! Saw Andrew Russell & his wife. &c. I wonder if some good result will not follow the constant preaching of Truth—! It must tell at length — not in my day — but it will tell at last. at this early age of the country — a few good men of great Ideas — can do a great work — that will make a mark on the nation's future. It needs not many to do this — but Much. I am resolved to spend what little strength I have in this way, what happens to me — I care little for — but the welfare of men I think may be advanced by my humble efforts.

Parkers. (see I. p. 279. sqq.)

1. Thomas P. b. 1614. d. Aug. 12. 1683 a 69.
came to A. in the Christopher ab sailed March 11.
1635. made Freeman y Lynn 1637. removed to
Reading 1646.

2. John P.
named Deliverance 1689.
moved to Lexington (then Cambridge) 1710.

3 Josiah P. b. d. m. Anna Stone

4 John P. b. 1729. d. 1775.
m. Lydia Moore 1755.

5. John P. b 1760. m Hannah Stearns
d. 1836.

I. Thomas Parker, b 1614 (Lewis' Lynn. p. Essex Rec.) or 1609 (Epitaph in Reading Gravestone) - Sailed from London March 11. 1635, adm Freeman 1637, one of the seven who founded the 1st. Church in Reading (about) 1645, Deacon of the Church, - d. August 12. 1683

His wife Amy d. Jan. 15. 1690.

Children -

1. Thomas, b. —— d. June 9. 1699.
2. Hananiah, b. 1638 d. March 10. 1724
3. John b —— d. Feb. 21. 1698/9.
4. Joseph b 1642. d. 1646.
5. Mary - b. Dec. 12. 1647. — d. ——
6. Martha - b. March 1649. - d. ——
7. Nathaniel b. May 16: 1651. d. Dec: 7. 1737
8. - Sarah, b Sep. 30. 1653. d. Oct. 26. 1656.
9 - Jonathan, b. May 18. 1656
10 - Sarah, May 23. 1658

II. Thomas (son of Thomas) m. —— ——

1. Thomas b. Aug. 9. 1668.
2. Samuel b. March 26. 1670.
3. Sarah - b. Feb. 28. 1671.
4. Deborah, b. Aug. 15. 1674.
5. Jonathan, b. Nov. 4. 1678 - d. June 10. 1680.
6. Elizabeth, b. June 25. 1681.

7. Abigail, b. Aug. 11. 1683.

8. Ruth, b. Apr. 22. 1686.

III. Hananiah (son of Thomas) m. Elizabeth Brown Sept. 30. 1643 (Mass. Rec. 27. 93)

1. Bethiah John, b Aug. 3. 1664.
2. Nathaniel Samuel, b Oct. 24. 1666.
3. Stephen Sarah, b. Feb. 20. 1672, d. Oct. 2. 1673.
4. Hananiah. b. Nov. 2. 1674. d Jan. 31. 1675.
5. Ebenezer, b. Feb. 13. 1676
6. Hananiah, b. Apr. 30. 1681. d Aug. 7. 1681.

IV. John. (son of Thomas) m. Hannah Kendall Nov. 13. 1667.

1. John b. Dec. 16. 1668.
2. Thomas b. Nov. 9. 1670. d. June 19. 1689.
3. Hannah b. Feb. 25. 1672, d June 17. 1689.
4. Rebekah b. Feb. 18. 1675. d. June 19. 1689.
5. Kendall, b. Nov. 15. 1677.
6. Abigail, b. Oct. 10. 1679. d. Jan. 4. 1679/80.
7. Jonathan, b. July 18. 1681.
8. Daniel, b. Oct. 30. 1686.
9. Abigail, b. Dec. 24. 1688.

Hannah Kendall, wife of John Parker, d. Sept. 8. 1689.

John Parker m. Thankful his wife Jan. 28. 1690.

10. Hannah, b. Jan. 28. 1691
11. Rebekah, b. Feb. 13. 1692
12. Thomas, b. March 17. 1695.
13. Elizabeth, b. March. 27. 1698.

((Hananiah) (b. Oct. 1691. d. at Port-Royal 1711.) son of John

V. Nathaniel, (Son of Thomas) m. Bethiah ——— ———

1. Bethiah, b. July 23. 1678, - d. Oct. 15. 1678.
2. Nathaniel b. Dec. 4. 1679.
3. Stephen, b- June 14. 1684, d Nov. 6. 1684.
4. Bethiah b. Sep. 6. 1685.
5 Susanna b. Dec: 29. 1687
6 Ebenezer b. Dec. 28. 1689.
7. Stephen b. Apr. 21. 1692
8 Caleb, b. Feb. 22. 1694.
9 Timothy - b Feb. 24. 1696
10 Obadiah. b. Jan. 13. 1698.
11 Abigail - b. Sep. 25. 1699.
12 Amy - b. June 1. 1701.
13 Amy - b. Nov. 8. 1702.
14 Phineas. - b. Sep. 27. 1704.

Bethiah the mother of these children died Aug. 23d 1745. Aet. 90.

The above has been gathered from Reading Records; (the original with Dan'l Pratt Jr. Reading Woodend, & Copies with Lilley Eaton Esq. So. Read Thos. Parker's Will, of 3d Aug. 1683, Probate Office, East Cambridge; & Church Records, with Rev. Mr. Emerson, South Reading; & Thos. Parker's Epitaph, & Copy on 4th page.

Thomas Parker's Epitaph, — in the Yard of the "Centre Schoolhouse" fo. Reading.

V

Memento Mori,

Fugit Hora.

Here lyeth within
this sacred place
the body of deacon
Thomas Parker
who was won of one?
the foundation of
the church who dy-
ed ye 12 of August
1683, Aged about 74.

Parkers

In the will of the Lady Clare (Elizabeth de Burgh) mention is made of John P. of Southfrith, & another John P. the Bailiff of Erbury, & also of Simon P. of Tillett. The will dated 1355. Testamenta Vetusta p. 57.

Thomas P. was one of the Executors of the will of dame Joan widow of Ralph St Leger in the time of Henry VIII.

Gilbert (or Gebbe) P. in will of Humphry de Bohun Earl of Hereford, 1361. ib. p. 68.

Henry P. mentioned in will of Sir Edward Howard — as Son & heir of the Testator's wife — to have the manor of Morley in the Co. of Norfolk. 1512. ib. p. 534.

Henry P. son of John P. in will of Robert Fabyan. ib. p. 516.

Ida (Hyde) P. in will of Lewis de Clifford ib. p. 146.

see Strype Life of Abp. Parker &c. see Inventory of his goods printed by John his son, in Archaeologia vol XXX.

Haying a good deal in the [illegible]. Thursday went to Salem saw the Silsbees &c. but learnt little new.

Friday & Sat. & Sunday quite ill. Stetson preached for me all day Sunday. The Sermon P.M. was no great things — written with no steady force. The Prayer was abominable. words —

Monday 14th He staid all day — [illegible] rich & famous talk — He [illegible] was [illegible] — with laughing. He was too witty — but I was too ill to enjoy him [illegible]

Tuesday yet ill — do [illegible] a little.

Wednesday went to Dorchester — on a [illegible] [illegible] for the Bishop — [illegible] & [illegible] the Pope — Stetson & [illegible] there with many others — but [illegible] John L. Russell

Old Dr Ware is dead — a noble old man. He was gone away with the age he represented — which also went, but before him. He did good — I love the beautiful candor he displayed all his life long — his large charity. He was father of worthy children.

Friday — visitation of the Div. School. Exercises as a whole deficient in life & soul — sober & discreet — but there was little life in the youths. W. B. G. did the best. It was manly — vigorous — but as I thought [illegible].

Lawson's address to the Alumni — was very good indeed — it will appear in the Examiner.

Study for a Sermon. of Restlessness & Rest.

Some men seek to rest & quiet a trouble – say a doubt or a grief – by external activity – objectivity. Thus Goethe wrote off a trouble & made way with it by describing it. putting it into a novel – or a Poem – Thus some pray off an evil, others swear it off – & yet others work it off – I think Ignatius Loyola, Calvin, Wesley (perhaps) & many others have sought in objective action of one form or another the rest which their Spirit did not give them. Certain periods in each man's life when this is true of him.

perhaps. [consider how many not feeling balance – not really centre of matter the centre of Motion – renounce their nature – as vile depraved &c. their will as evil – self-renunciation – Fenelon]

others seek to obtain internal harmony – rest with God – by looking the Devil in the face – & evidently fighting out the Battle of the Soul in the Soul & not done with full maturity of Powers betake themselves to work – not merely because they must – but because they can & will. Then they are outlets of God. note that Socrates – was of this stamp in his maturity. J. C. the most marvellous type thereof. Then Martha one of the first stamp – Mary of the other. David – one of the 1st. See why he wrote hymns – built temples &c. notion of Penance – of this origin. Paul – when he was inclined to external activity. note Jesus in the Temptation – all demand external action – & he says Get thee behind me &c. &c.

Restlessness & Rest.

Some men — of the better class — have their centre of gravity & the centre of motion identical — so they move harmonious. (Soc. Ins. &c. persons — of the lower class — have these different — & so they only wabble. note the calmness of this sort of action — the [illegible] of this class of men — but they often are so quiet they do [illegible] — as John what an [illegible] (as Paul) does a world of work.

consider how often it is amongst this matter a man a Poet &c — sea Capts — that can't stay at home. Soldiers &c. Scholars that cannot be without their books, women that tumble their [illegible] of an eternal change of the windows &c. &c. &c. fidgety persons that are always a replacing their [illegible] — or sending for the doctor — getting up [illegible] meetings — [illegible] &c. &c. note the different movement of a well balanced man — poised, &c — & a clown — or a drunkard —

So have I seen two dancers &c — one with movements act- but all concealed — the other flounced & fretted & [illegible] & puffed — & spurted &c. consider that men who have no peace at home seek it abroad. so a man that has no rest with himself seeks it abroad. flows to fill the aching void.

consider that [illegible] (= the Sentimentalism of Rel — a dandy with God) comes of this want of entire harmony. So asceticism as waddling & walking. as wobbling & revolving &c

Sermons (pp. p. 401) (see p. 153.)

392. of Rest typ of Rest. "Rest for a Soul". (p. 196)
Intellectual Xtr of X.
X. & N.E. in the 19th C.
389. Prog. development of Rel. &c.
390. " X as the model of Rel- Xtr of Life.
391. of Literal & Figurative in SS. (understand the)
of Stand still. "Let us alone" Eg XIV
" guardian Angels "Their angels do always" &c
39.)
393. " Public opinion. (Have any of the Patriots).
S. of war.
" " the Story of the Cross.
" " Labour & its Relations
" " Regeneration & Salvation,
" " the X that abideth ever,
" " Slavery -
" " Resisting Evil &c,
" " Man the Incarnation of God.
" " Justification
" " Intellectual Xtr of Xd N.
" " J as the Reformer & Redeemer.
" " Self Examination.
394. " " Forgiveness. (p. 68. 11. 15.)
" " Evidences of XY
" " the conduct of the Soul.

129. A Lover to his Beloved.

It is another sun that shines today,
Pale-faced and with a sickening ray,
  For thou art gone!
The [illegible] clouds were in the sky,
But yesterday – & far on high
The Heaven looked down with smiling eye,
  Now shone with thee an Heaven.
The ~~[illegible]~~ lose their, the [illegible] dye –
  For I am left alone!
'Tis true – that busy Thought
  Comes circling 'round my head,
But wisdom's self were naught
  If ~~thou~~ loved one art fled –
  oh my heart – my heart
  & I ~~the~~ ~~[illegible]~~ is dead.
  For thou loved one art fled.
The moon reluctant comes at night.
  Comes later by an hour –
I know she waits with playful light
  And hovers o'er thy bower.
Return my love – & cheer the sky.
Retouch the clouds with [illegible] dye.
The moon allure, & with thine eyes
  Bring back my wasted hours!

Moon-light & Twilight & Daylight

Daylight is very prose – & vulgar facts
She shows to men, for Science & for use.
A Matron she – & cumbered with her lots of cares
Ever a doing – yet ~~right~~ it seems
Gets ~~done~~ – quicker is she. Hard is her work,
But (her eye) [illegible] & thrifty is her head.
Daily she scouts ~~when~~ very
~~Hard works she on~~ & gay Romance & reads
~~at night~~
But in the Oracle of Cooks, at night.
Heavy bound she sleeps but never dreams.
Twilight is a young woman newly wed,
She ~~is~~ stands ~~twixt~~ ~~half~~ half way twixt Memory & ~~half~~ Hope,
All is but indis~~tinct~~ – girlhood she passed,
& womanhood ~~that~~ fluttering waits to come.
She is half dream half day – the morning star
Looks ~~half~~ down wistfully ~~on~~ athwart the redding East,
The unexperienced woman fears the Sun.
But longs to see his rise – & tell her tasks.
But Moon-light is a very maid – loving
A dreaming – delicately pure; half tears –
Half smiles – each reality to Romance, a dream
made visible – you would not have it real –
nor ask if it be real. She is all magic.
Calls the birds – of night they come, & night
Flys go. But Beauty was at her ~~lo~~ call,

731. ## Daylight Twilight & Moonlight.

×all is Beauty when she turns her eye,
~~She~~ Her looks enchants the world - Silvers the Pine,
Hangs pearls in the grass - & turns the valleys
Into a ~~xx~~ silver sea. The wind that comes
Over the tree-tops in & music turns, changed,
And every ~~xxxx~~ ripple drops a melody,
And mortals with the charmers still & stay
& holds the hearts & with enduring art
To bless & beautify a world of dreams.
× Then these constant in this vicissitude
adorn ~~our~~ ~~nature~~ - Meridian, morn, & the pale moon
of night - & with ~~their~~ alternate tear & smile,
with Day & Dusk - & both commixed -
they bless & beautify our life divine.

× But moonlight renders up her varying charm
Melting always in Twilight
& Twilight vulgarises into ~~day~~ day;

Today a gentleman came here whose religious sensibilities are a little disordered – He feels a tendency to mysticism – & he came to ask me what to do. He is a clergyman – of the ——— denomination. This case is curious but I take it not rare. I have felt the same thing – If I were not married I should see a physiological cause – now I do not see that cause. I advised to study abstract things – mathematics & the better exact science; Nat. Phil &c. To study the French literature of the 18th century, to read the Journal of the Exploring Expedition – Travels in Iceland &c. In short I advised him to dwell less alone with the spirit & recommend him not to use even the Lord's Prayer for a month.

– citing to him the analogous cases of the monks – of the M.A. of the numerous divines who were afraid of the Devil &c &c.

Tuesday 29. Mr Porter came here & staid till Wed. morning. I like him much. He is clear - pretty wide, liberal - naturally religious - I think. has a heart that beats with man for man. He is a man of no very great ability - & no very wide culture. His own metaphysics are not quite decided & consistent enough to enable him to criticise those of others. I honor & love the man But I expect little of w hard work in mind for him. He is amiable - & a unity of nature below the sham & dead theology of his sect. I love to see such men become ministers - they adorn their office - & the exhibition of a beautiful & a spirit.

Wednesday. 30. Went to Lexington. Saw Jona Harington, my Father's cousin, aged 87. Feeble - blind of one eye. he looks more like the Munroe family than in younger days. He was a fifer in my Grandfather's Company on the 19th April. 1775, & is the last survivor of that company. He was then in his 17th year. I asked him how he felt as he marched on to the Shot. He said he felt well enough then. but when they saw the Regulars march up - he felt kinder queer. Some offered to run away - but Capt P. drew his sword & said he would run through the first man that offered to run away. He said Capt P. looked as if he could face anything & so he could. He was a large boned man - his face longer than my father's. but in other respects built like him - i.e. stout - a stocky man.

His uncle Wm Munroe had been out in the French war. He showed me a pistol that belonged to him - & which he used there. He was a sort of Capt. Jona H. was in the Am. service at Prospect Hill - as the guard of Burgoyne's troops. but never had a pension.

His father (Uncle H.) ~~was~~ dealt in ship timber - He often had teams of it - that reached more than half a mile - & great quantities at his bank in West Cambridge which he rafted it to Boston - down the Mystic R.

Jon.a Harrington.

He was a Patriot but no Rev., minded his business & kept busy at it. He sold great quantities of timber, some of it was built up here still — he is the last he could not carry on his business as before. The British pillaged his house at the Battle — carried off his clock leaving the legs & the case — the windows were [illegible] some [illegible] the field half a mile off. Old Mr Mullikin made the clock & Mr H. got a new one [illegible] only in this — the minute hand was crooked a little in the old one at his death — both made by Mr Mullikin.

Jon.a then went to school to Mr Pitt Clarke — a young man (teaching a few scattering hours) He taught on the common — Jon.a studied Latin — but the soldiers took away his Latin books all of them — but the Latin Dic which he still keeps — (Young's Dict.) He went to school no more. He would perhaps have gone to college but for this. He remembers my Grandfather as well as if he saw him now before his eyes. Here is his Paper

I was a fifer in the Company commanded by Captn. John Parker when the British fired upon us on the 19th April 1775 and the only Survivor that ~~is left that they~~ on the field that Morning

Lexington April 19th 1845 Jon.a Harrington

attended the ordination of Rev. Jason Whitman at the 1st Church in Lexington. The good folk had not the politeness to invite me as a member of the council so I did not stay to partake of their hospitality. Mr Reed (Charles) had invited me in behalf of the committee of arrangements to come. I have no fear "to compromise my dignity" by accepting so unwilling an invitation. or then visits the meanness of lack of courtesy. However I was obliged to allow them to feed my horse & give me a dinner — for I had order the horse to the stable & bidden dinner before I knew of the arrangements for the council & the Landlord would not take pay — but went off — out of the [illegible] to get rid of my intrusion.

A. P. Peabody preached — "Behold I make all things new". a poor sermon — so I thought, poorly thought & poorly writ. There was much in it noble that was manly — but more that to me seemed utterly false. both in his account of the state of things B.C. & of what Xty had done since —. Stetson made the prayer of installation — of which as Rhetoric surely was bad — for it was a series of rebutting most of the assertions of P. — it had much that was mean — but better that was devotional — both in the prayer that smote & offend.

Went to Br. Isaacs.

137. Emancipation Anniversary. X in Paul's Epis.

Aug. 1. went to Dedham to celebrate the anniversary of Emancipation in W.I. There was a procession which I like not on such occasions - & it was a failure - for as Mrs Ruth said there was the whole of Lifting in it. It was only a display of our nothingness, the meeting in the grove was small but genuine made a pain which - paltry imitation. I saw Capt. John T. Whittemore there - with his wife -. It surprised me much to see him.

Sab. 2d. Is there not something in Paul's use of the article ὁ with Χριστός? I shall be often there - & the use of the article marks the Messianic X, & the omission thereof denotes the Personal X. Jesus. our common version often misrepresents the unity of the original & the use & the omission of the article - this is done with no rule so far as I can see. I will make a careful survey of this matter.

Carbonic acid Gas &c.

Aug. 4 Went P.M. to Beverly & they [illegible] [illegible] in the water — [illegible] them & [illegible] —

The present atmosphere of the Earth would yield 850.000.000.000 tons of coal. In the world it is estimated there are 5.000.000 000,000 tons of coal. This of course came from the air. Therefore the air contained carbon enough for 5.850 000,000 000 tons of coal. so it has lost about 6/7 of its original volume of Carbon & received its Oxygen. See Am Journal of Arts & Sciences, for 1849. July. p. 105. (See below p. 276.)

Warnings. Guardian Angels &c

A man always has warnings of his chance [illegible] that come to him as he reads, conversations in the streets, events of his times, symbols of nature, these are constantly warning others.

This led to the notion of Guardian Angels, for what it is worth.

Heathen Anticipations of a Helper

Socrates says somewhere that he wishes the gods would send down some one, — collect these passages & others.

Some think the passage Alcibiades II. p. 150. E. is of this nature — but I cannot so regard it.

See Lasaulx der Sühnopfer d. Griechen u. Römer, &c (Würzburg 1841, 1 4to) p. 7 –, on sacrifices of men (willing men).

Myself & my Ideas.

I am certain I have certain great truths — I can very well work them out. But I am also certain that my life is in many things quite unworthy of these Ideas. I am ashamed of it — but it is so. I must amend. & then I consider & record it. I will now earnestly struggle with my dear[illegible] sins. I am now near my five & thirtieth birth-day. I should be ashamed & afraid — on that day to be no better than a year ago — Yet perhaps I am *worse* — The good that I would I do not — & the Evil wh. I [illegible] — I do continually. I mean my Id. of my Sentiments — they are good & great — not absolutely great — but relatively so to my lower Ideas — But I try my *actions* by my Id. my practice I mean by my prayers & oh. I am afraid almost to pray again ashamed of myself — that I have *grown* no more. (16th A

But it is slow work to amend one's self. Yet perseverance will work wonders — exceedingly wonderful. I fear that I have not always taken so much pains with the nobler as with the intellectual nature. *Lead us* not *into temptation* — *oh Lord*, *but deliver us from Evil* — & *most deliver us from* the *most penetrating evil*.

Sept. 20.

Oh Lord how often we need thy forgiveness — & must ask thy pa
Help me evermore — Let me successively overcome — when I a
tried. Give me strength for my trials & the clearer they are, the more patiently help me to overcome them!

Balguy's Discourses.

I have read a little in Balguy's Discourses, (2d Ed. Lond. 1817. 1. vol. 8vo) & find some good things. He was not I think a very philosophical man — nor a very profound one — but a fair candid John Bull of a man —. He stuck about his native stock — with about the average tolerance — but more than the average justice of judgment. He has little enthusiasm — little Hope. He says Dis II. p. 30, "He who goes about to dispossess mankind of opinions wh length of time has rendered dear & sacred, engages in a thankless & an odious task; & the life of one man is much too short a space for subduing effectually either the folly of the many or the envy of the few. Posterity indeed may be just & impartial; but the present age will seldom bear the lustre of superior wisdom."

No. 11 There are some very good things in his charges to the clergy, e.g. Ch. II. on the nature & end of the Xn Revelation, especially p. 194 & sqq. yet I doubt wh. he saw the distinctive things of Xy. Ch. IV. on the distinct provinces of Reason & Faith.

14. 143. Sumner's Oration.

Charles Sumner has a noble oration on the true Grandeur of Nations. He attacks war, Honor & the like, says with Cicero the most unjust peace better than the justest war. He relates many facts wh I knew not before.

Get Lieber's Polit. Ethics.
Jay's works
Coue's Tract on the W. E. Navy.

The style of Mr S. is not good — it is unequal — & often clumsy — very often inelegant. He avoids the inflation of Mr Mann's turgid style, & his long words. He seems a little pedantic in his quotations — wh hardly works well in an oration of that kind. He does not set his stones like a lapidary — but like a wall-layer. It is noble & I thank the man for it, as well as for the heroism it indicates in him — I never anticipated such a work from him. I am surprised at the regard it shows for the N.T. for Harmony & Rb.

Ortolan Hist. de la Legislation Rom. &c — this is a tolerable sketch of the history of Rom. Law — like [illegible] but it is no great affair.

This is a remarkable Book & betrays a powerful genius. There are singular anachronisms - misplacements of the like the most comic blunders about manners - botany - dates of the like - But it is a deeply religious book - full of the new theology - full of bold true things. The plot has many incredible things in it - & the development of M's xter is I think not true to nature. The acts of law, civil & Master - are incredible - But after all this - it is one of the richest books I have seen for a long time & promises much for the author. If he wishes to remain unknown I will never seek to discover him. Dea. Ramsdill is a well drawn xter - he is - blessing me. So are nearly all save a caricature - Bill of the Master - The evils of War - the terrible curse of intemperance - all & the evil of the supernatural theology are duly portrayed.

Fides humana et divina.

If God spoke to Abel, & Abel believed what was said. Knowing it was God who spoke - then he had faith in God - & had a *Fides humana*. You may say therefore that he had a miraculous evidence for his belief. But when Abel told Lot of all this Lot knew it was a man who was talking to him - not God, If therefore he believed the story of Abel about what God told Abel - he believed a man - & had a *Fides humana* - & nothing more, & therefore had no miraculous evidence to help him. For this a miracle be (as some say) a direct interposition of God. Yet to one who sees it not, but hears only of it - it must rest on testimony - which may be false, & therefore no evidence at all. at least it would to a reasonable man would have little influence at this day!

Lecture on the Progress of Mankind (p. 171.)

consider the greater amount of Individualities developed -
now - & the greater variety of kinds of Individualities &c. the
greater variety of views of Life &c. &c. Take a historian of
the M.A. Bede - e.g. & compare him with Bancroft.
ov. the Am. state is the greatest achievement of mankind. Show
t Mary daut. of Chas the Bold - Duke of Burgundy - and Maximilian
rchd. of Austria - & show the consequences of the D. of Flanders - till c 1819 -
in 1830. - a nation for 405. C. depending on the marriage of a little
ll. Such a thing not possible in Eng. nor U.S. nor Fr. so much
Progress] [as men have more ideas in Rel & Pol. they will unite to
decide questions rel, & pol. for themselves.

select instances out of English History. see Archaeologia vol XXX.
p. 208. sqq. especially, p. 230 sqq. note the origin of the meaning
of Knave (Naif) Villain &c consider the Jambage. cuissage
& cazzorage. paid by a man to his Lord for marrying &c

(see also some facts in this journal p. 150)

Arnolds Lectures on History.

This Book contains my impressions of a Xtn derived from the study of his life. a clear. cool, strong minded man, he is exceedingly cautious— His lectures would be very dull if they were not so judicious & wise— & they are dull as it is. He makes too much talk about things to leave a deep impression. Still he seems Grand— & fair. & is humane— liberal. Xn.

"This charge of want of humility is one frequently brought by weaker & baser minds against the stronger & nobler; not seldom by those who are at once arrogant & indifferent, against those who are in truth as humble as they are zealous." p. 211.

"In speaking of Xty. I use the word Church is better to be used as distinct fr. Rel. than Synonymous with it. & that it belongs in great part to another set of ideas, relating to things wh. are ra political". p. 216.

The most disastrous Revolutions are produced by the extremes of physical want: the most happy by wants of a moral kind.

p. 224. In an age of rel. movement, particularly, the Spirit of improvement finds itself proscribed rather than countenanced." p. 229.

See some fine remarks p. 238–9.

The 8th Lect. is valuable on the credibility of History.

Birth-day.

Saturday Aug. 23. Tomorrow I shall be 35 years old – & it is Sunday. Communion day too –! well – I hope before another year come round to be a far better man – to have made great advances in Goodness & Piety – I wish to be a Model of Xty – no less than a verbal guide thereto. I should not like to be an index verborum of Xty. nor a catalogue raisonné des Idées de Xtianisme. Let me be a living man – living in P. & G. I know I have faults – But these & they shall not be w/o Apage Satanas. I shall soon begin to be an old man – "at 40 good or never" sounds fearful at 35! Let me watch & meditate!

Sunday 24. To day I am 35 years old! once better! In many things I have surpassed my expectations. In many things come short.

Oh my Father – who hast been with me in trial & bless'd me, Keep me still from all that is unworthy a man. May I see the Truth – & live the life of the Holy – May I have rest within – Tranquillity & peace. May Charity abound in my heart & my life. May I fear not – save to be false. Help me to be useful – to do good in the world – & to be good therein. May Rel.– be in my heart – & its fruits abound in my life. May I be content with no achievement – but press upward & onward. May I be greatly useful – & be blessed in my life!

150 Peasants. [illegible]. Lewis Hist. Lynn. Intemperance

27 Aug. Read a valuable Paper on the condition of the Eng. Peasantry in the M. A. It shews 1. that the Peasantry have usually been of different origin from that of their masters. 2. That their condition in Eng. under the Anglo Saxons — in France under the Normans, & in Eng. under the Normans was pitiful — worse it seems than the Roman coloni. I shall use this article in Lecture on Pov. of mankind.

Lewis History of Lynn. Ed. 2. written by a pains-taking bombastic man whom I thank for much information & respect for writing a history that promises so much. I wish he had as much modesty as learning in his department.

Intemperance in 1656.

At the Funeral of Rev Thomas Cobbett there was exp

1.	Bbl wine.	£ 6.	8.
2	do cider		.11
82	lbb. sugar.	2.	1
½	cord of wood		.4
48.	prs gloves.	5.	4.

Prayer

Cobbett p. 142. sq. gives his testimony to the effect produced by Pray in the case of the redemption of his son taken by the Indians!

Longevity. Boniface Burton. 113. d. 1669.

Joseph Redknap. 110. had a [illegible]

Henry Stycke an able worker at 103. Christ. [illegible] Shipwright at Flordes at 87. p. 143.

mem the terrible snow in Feb. 1717. p. 192.

— — — — winter of 1741. p. 201. Francis Lewis drove his team for Wm D Barnstable on the Ice, on the 9th July at Lynne in the E. side of Cross. River a body of ice as large as 2 carts can draw. may come & make merchandize out of it.

Slaves in Lynn. 217-8p

The author calls himself in "Boundy Lynn" 8vo an Esq.

Servants - Slaves &c.

In 1630. when a fleet of ships came over to N E. they found things in such a state that they were obliged "to give all the servants they had out their liberty, - although they had cost from £ 10. to 20 a piece." they were 180 in number Hutchinson I. p. 25. (See Judd's Temperance Sermon.)

152 To one who gave me flowers on my Birth-day.

And thou hast brought me flowers—
When I am growing old,
The fruits of happy hours
And Summer's days of gold!
The angels fell from Heaven,
'Tis thus old legends tell—
But to these flowers were given
Thy bright sheen as they fell,
And here on Earth they bloom—
As a lonely star in a night of gloom.
I thank thee for this treasure;
It brings a joy to me;
And whispers of the pleasure
Which comes of Purity.
But now these flowers are fading,
Soon, soon will they be gone,
But virtue all-pervading,
Eternally lives on.
Then weave thy brows with this fairest flower—
Where light forever shines.
And neither storm nor [illegible] powers
To hurt the head ~~thy~~ it twines.

Series of Sermons (for p.118.) (p.204)

(add others from pp. 40 & 128.)

What is it to be about?

(1.) Design of X's Mission. Preached. 1
2. Universality of Xty. 3
3. Peculiarity of Xty. 4
(4.) Evidences of Rel. (p.159 ff) — 2.
5. Application of R. to Rel.
6. Application of Rel. to Life.
7. (1) of Education. A. Public.
8. (2) ——— B. Private
Labour. X. working the best.
9. (3) of Temperance.
10. (4) of A Slavery. B. Influence of Xty in Slc. al Rome I–X C.
11. (5) of War.
12. (6) of the State.
13. (7) of the Church. (Rel. & Science in the XIX. C. &c &c)

14. Sin never finished. (Show how the Devil is perp. defeated never succeeds. (Job. Arimadius. X's temptation. Calderon. Goethe. Devil always an ass.

15. Lessons of the Leaves (p.186) No 401.

On breaking a Spider's web.

It grieves me little Spinner
That my foot should mar thy toil;
That I, a strolling sinner,
Thy perfect work should spoil.
Yet 'tis strange ordinance of Fate,
That thou shouldst spin thy snares
So sure to catch – or soon or late,
Some careless Beetle unawares.

~~~

Oh! wert thou sent by Heaven,
For our human kind a school?
Or hast thou for thy betters given
The deep Prophetic ridicule?
It grieves me that my foot hath spoiled
Thy little silver nest!
At which by moonlight thou hast toiled
Losing thy welcome rest!
~~~

Live thou, thou child of nature,
Lucian-like
Mock ~~silently~~, if needs thou must,
At men of nobler stature,
But soul akin to dust!
I will not spoil thy tiny net.
Thou mean & ugly worm,
For thou to me this day hast set
A pattern of Reform.

Oh silent and steady,
True to thine inward Truth;
Thou sayst to all the seeking—
To child & Sage & Youth:—
wholly
Be true to each days duty;
How low so'er it be
'Twill shine in wondrous Beauty,
And prove a Help to thee.
It grieves me that my foot hath spoil'd
Thy little silver net,
At which by morn light thou hast toil'd
& [illegible] thy snare yet,
Toil on & work thy little plan,
A reptile my instinct & man.

× Lecture.

Influence of Xty on Civil Law of Romans.

Especially its influence on the matter of Slavery

I.

i. State of Law & Fact of Sl. at year 1 to 50. A.C.

(1) Causes already at work to abolish it.

(2) — — tended to retain it

(3) — — — — increase it.

(war. insolvency – Poverty &c. &c.)

ii State of Ideas in respect to Slavery &. — — — —.

Cicero. Pliny. ~~[illegible]~~ (Facts) . Plato &c.

II.

iii Sentiments & Ideas of Xty & their Issue made &c.

(Xty one thing & the Doc. of Xty another. Some say Xty does not forbid Sl. they mean the documents of Xty &c.)

(Seneca. nb. the universal element which Xty had.)

iv. The actual Issue & its effects &c.

(1) Immediate. (of primitive Xty.)

(2) Proximate (of corrupted Xty.)

(3.) Ultimate (of actual & organized Xty.)

+(See the Literature referred to p. 176.)

under the Poets for Menander & Seneca.

ty saw but one human nature. Its equality of Rights &c: not Mights.
h. declared the Marriage of the Slave inviolable, gave him these 1. privileg
3. made him a Person
Position.] [2 N.B. also came out and the extinction of Sl. I not
nch mended any the Barbarians, Heresies, human debates &c. etc
ld the words of the Teutonic tribes, the Feudal System. chivalry &c.
cens. & the how very Sls perished in the terrible X & XI Cs. N.B. it
gues 1000 at ol.] [3. systems: 1. Roman. (civil Law.) 2. Xn. (Canon Law)
3. Teutonic. (Feudal Law.)] [N.B. how the Fisc of the Emps. deprived
proprietor of his goods — so of his Sls, or made them Slaves of the Fisc. i.e. of the
Law — of the State — & how small proprietors came to the same level of
the Sl. of the State — viz Serfs.] [N.B. I that Xy has never so worked in
Ellipse in the East as in the W. (so Mahometanism there not here) 2. that Xy
then was continually in contact with the disturbing force of mixed nations
to hold Sls. [Show that the Shemitish race continued in f.e. other than
little since but decline — one of first test are Autumn — Blossom in
Mah. ie]

Journey

15th Sept. went to Pittsfield in the Cars. saw Mr Clarke Bro of J. F. C. walked 6 miles to ~~Pittsfield~~ Lenox. saw Mr Farley & Mrs [illegible]. saw Mr Charles Sedg=wick. Saml. G. Ward. & all the Sedgwick Family. had a pleasant evening with them.

16. went to Curtisville. Glendale — Vandeusenville — Egremont. Hillsdale — Bash-bish. Copake. Boston four corners & North-East. Scenery beautiful & the day perfect. saw the [illegible] of [illegible] about Copake. saw the beautiful soil & scenery all around.

Wednesday 17. walked to Salisbury — 4 to lakes — & Hollow — & 3 4th streams to Canaan falls — & twice to Canaan itself. Thence went to Norfolk & Winsted. saw the fellow Traveler — the naughty landlord at Canaan. who took me for Audubon's Kinder sick.

18th went on through Winchester, New Hartford, Canton. & down to Hartford. after in the valley of the Farmington River — as the day before in that of the Housatonic. Started at VI +. & reached H. (Eagle Hotel) at 8 +. P.M. went to Springfield. saw Porter. & children — saw his library — his conversation. & his article in the Am. Rev.

Evidences of Rel.

of Rode to Newton - & walked home quite lame in legs & feet. I have accomplished less than I hoped in this journey. I meant it should be fruitful in Philosophy & Poetry & Rel. - But a needless cold taken Tuesday night made my mind so full of the body that I thought of little else. Here is the sketch of a sermon on the Evidences - & that is about all I have but to pass.

"Shall know Thee &c"

3 Things to be considered & distinguished: -

I. Religion. II Theology. the Phil. of Rel.

III. The traditional documents connected with Rel & Theol.

Consider the Evidences for Rel.

3. classes of Facts - (things known,) viz

1 Facts of Perception - (per. sensationem) a posteriori p. 1.

2 Facts of Intuition (- spontaneous consciousness -) direct witness everything. of R. C. Soul &c. &c.

3 Facts of Demonstration. (of voluntary consciousness,) we take a Fact of P. or I. & from that show that some other fact not felt of P. or I. is as certain as the first fact. 1. 2. 3. give certainty.

(4) Facts of Testimony - which rest on the P. or I. or D. of some other person - who testifies.

160.

I. Evidences of Rel. threefold.

I. of the existence of emotions in the subject.

II — — — — — an object corresponding thereto.

III. — — — — — — Duties Rights Hopes &c. which arise th

II Application of the above to Xty.

1. Xty not the Systems of Theol. now current.

2 — — — Documents of N.T. &c. — — —.

3. Xty is above Rel. what its evidence. not of P. but I. & D. shows us what the Doc. of Xty are. (4.) Good of many Miracles &c not P. I. nor D. but I. not part of Rel. but of Hist of Xty – of Mythology of that time. Effect of typing miracles, tradition. Doc. &c &c. to the well of Xty. 1. as Proofs now. 2 as in[illegible] un. 3 as now nothing but useless.

III. Evidences of Rel. culture &c as on basis.

1. Corroboration in Nature.

2. The internal Exper. (See the Sensibility of the being)

Mr Porter disappoints me in Greek this, I shall cease to expect much from him. I doubt that he will grapple with the great problems of theological Science at this day & handle them as they require to be treated. Still his liberality is worthy of all praise.

Lecture on Hufs.

I. Teines. II. Hufs. III. Result.

Huss

Theme write ab. 1 on Position of Bohemia in the 12–15. C.

2. — — — 16–19 c.

3. the cause thereof – note also the changed Position of Spain. Belgium. Italy. etc. and situation of all nations etc. after subjugation & extermination. (esp. Saxons. &c.)

164. Reformation.

In last Lect. on Effects &c. considered:—

1. The 1st Principle of Ref.— Bible as the Rule of Faith.

2. " 2d — — — Justification by Faith.

The 1st has warred with Science & Freedom. Just as the Ch. of did before.

" 2d has warred with Morality & real Piety, just as the sy of the Ro. Ch. did before. each substituted Belief for a l a Word for a Symbol — (the Symbol became a Word) object for worship.

3. The 3d Principle of Ref. Freedom of Conscience.

Show the effect of the Ref.— 1. on Reformed countries.

2 — non-Ref.— —.

contrast the condition of the lands at this day,

N. Germany, Holland. Eng. Scotland. Norway. Swed. Den.

Italy. Austria. Spain — Belgium Ireland. &c.

France has yet the form of Rel.— but not the Subst of the Roman Party.

Cons. that the Ref. did not help at first but hinder Literature & Philosophy. (see Bouchitté Mém. acad. Sciences morales. Tom Savans étrangers. Mém II. on the Hist. des Preuves de l'Exist. D

Reformation.

n a hint on the effects of the Ref. in Zürich. in A.L.Z. for Jan. 1845. p.
51. 8. 57.

See the popular literature hostile to the Cath. Ch.
in For. Quart. Rev. for Oct. 1845; art VII. p. 71 et 80*
Am. ed. Hunt up these & other Books.

see Hundeshagen, ub. Communismus &c, in Stud. & Krit.
for 1845 Heft III & IV. & articles on Mystik in same Heft.

Unitarianism &c. &c. (from p. 83) (see p. 243.)

Scepticism of Some Unit.

1. Mr Norton. in letter to Blanco White. dated July 12, 1836, & printed in Thom's Life of B.W. Vol II. p. 250–251. says. "For myself in regard to the O.T. though I believe the divine origin of the Mosaic dispensation, I regard the Pentateuch as a book full of fables, compiled after the Captivity; & the other historical books as having no more claim to be divinely inspired than the histories of Herodotus & his successors. ---- I ascribe the authorship neither of the Gospels nor Epistles to God, & cannot call them in any sense the word of God." See his remarks in "Statement of Reasons", in "Genuineness" &c. &c.

2. Dr Dewey. in an article defamatory of Blanco White in the Xn. Exam. for Sept 1845. (viz. Art. I) on p. 197. says—: "My certainty that I exist", says Baxter, "is greater than my certainty that there is a God." This is true as to meaning, though the language is not exact. For the head is not a certainty. Again Saint P. we believe in God; in popular language we may say that we know that He exists; our assurance in this point rises to the highest degree of which moral demonstration is capable; but in strict philosophical meaning we cannot say that by intuition we know it."

See Stuart on the O.T. passim.

3. Prof. Noyes in his article on the Prophets &c. in the Xn Examiner. for

4 Note the Remarks of Dr Channing in letter to Blanco White (III 96.)

See

5 Note what Norton says in disc. befr Alumni about the duty (if such it can be called) of man to follow the flashings of the Reason not a future life, which has been expressed by poor Andw P. Peabody in his Sermon befr the graduating class of Theol. School.

6. note the ground taken now in the Xn Examiner — Lamson's concio ad clerum in May — (Ex. for July,) as contrasted with S. Thacher's remarks in the Anthology for Nov. 1808. (vol V. p. 602. sqq. (espec. p. 602–3. 609. sqq.) (See an art. in the A. L. Z. for Jan. 1845: on the Straussischen Streitschriften, &c for some hints that apply to the unit. in Boston.) (See p. 187. of this Journal.)

Social Contradictions.

1. all wealth in civilized society is the product of labour –
labour in its twofold form of agriculture & mechanic
art. In short it is the manual application of m
to matter that creates wealth.

2. all social national & [illegible] wealth is thus aq

3. But the men who do this – never get rich. Some
wealth is snatched from the hand that creates &
rests only in the hands of such as create 0.

Consider – the ices in a confectioners shops & the poor barefooted
on a winter day lounging amid the natural ices of the
when the ice is the only thing natural. N.B. the chiffon
at Paris eating rats & selling their skins – while the Pr
de Joinville goes after Napoleons bones &c. a jeweller
& a beggar beside it – France exporting wine &c. while m
starve for bread –. So here ~~wheat~~ corn made into Rum &c.

Mémoires de l'Institut, Vol. IXXI. (p. 179.)

There is a fine paper on the physical & moral conditions of operatives. It is full of large humanity. He justly complains of the treatment wh. the manufacturers bestow on the operatives & recommends [illegible] to ameliorate the case of their conditions. It is by M. Villermé. It appears fr. Moheau – Récherches et considérations sur la Pop. de la France pub. in 1778, that the people were better off than 50 years before. [?] There has been an improvement in the last 30 years.

(564 sqq.) p. 334, sqq. He mentions that at Charenton the masters could not procure from the ops. so much work as from English workmen except by making them live on meat as the Eng. did. So in proportion – they increased their rations of meat & got more work. Intemperance he thinks diminishes – concubinage seems to increase. The ops have but one virtue in which they are superior to the "better class," viz. a readiness to aid one another. He mentions 3 great evils 1. Same room has men & women. 2. Work too long. 3. Masters advance money at exorbitant rates. "Ces 3 outrage public morality." It is a noble generous treatise of 200 or 300 pp. full of Tables, facts &c. &c. I don't believe half so humane a treatise could be written on the Factory System in N.E. & published in any of our "Transactions"!

170 <u>Progress of Man & his welfare</u> &c. (see p. 105, 147.)

for N.E. see hints of a <u>Scheme</u> in p. 24.

(See Sermon No 389. ~~387~~ on Progress of Man. No 387. Politics &c.)

Facts in <u>Hist of France</u>. when F. was under the 7 great feudal Lords &c cultivation restricted &c. so in 73 years after Hugh Capet came to the throne there were 48 years of famine, & the <u>Mal des Ardents</u> <u>Mignet</u> in Mém. de l'Inst. Vol XXI. p. 597. see too in Mi<u>chelet</u> Hist de Fr. (see last page 169.) (all <u>Progress is by Ideas</u> &c.)

consider the influence 1 of <u>guilds</u> – as in Flanders &c. 2 of <u>Towns</u>. Venice. <u>Genoa</u> <u>Naples</u>. <u>Amalfi</u>. <u>Pisa</u>. <u>Florence</u>. <u>Lille</u>. <u>Ghent</u> <u>Bruges</u> &c how they at length resisted the nobles. Look at the hid of old civilization in the valley near <u>Turin</u> in It. at this day. Castles Robbers dominancy still &c. cons. how the towns became <u>Republics</u> in the south. <u>communes</u> in the north & got <u>free</u> (got <u>rich</u> then helped the King who <u>gave them</u> <u>municipal rights</u> &c. in <u>charters</u>. helped them.) See how the <u>Crusades</u>

Inheriting a Run. &c. is only a reminiscence of inheriting a horde of Slaves – & will one day go the same way with that. 1. men restrain their <u>individuality</u> to get <u>unity of actions</u>. in to overcome nature. i.e. to defend, feed & clothe themselves. 2. they find they have lost Ind. work for is the <u>central power</u> – which no longer acts individually or in Mass good but for the good of the central ruler. 3. the prosperity weakens this <u>central power</u> & increases the individual – for we ~~have~~ learn to ~~enforce~~ handle ^{2}<u>unity of</u> ^{1}<u>natural action</u> <u>individual variety of action.</u>] [Cons. the influence of St Louis. in Fr. his Q<u>uarantaine le Roi</u>.] <u>Hanseatic League</u> – which was the <u>confederation of T</u> as the Town was the <u>confederation of Guilds</u>.] [Rise of <u>public opinion</u> in the 15th C. began to take the place of arbiter. wh. 1. Popes. & 2 Kings held exclusively

Progress of man & his welfare &c (p. 192) 171.

consider the causes that retard the Prog. of Man. 1. a fact that men in in-telligence & wealth faster than practical morality. 2. Tyranny of the State. Show how Pauperism was produced by emancipation of Slaves - while the Laws of Entails & Primogeniture continued - & while the emancipated had no share in the legislation. See the effects of the "Servants" being set free here in Mass. without a proper care for their property - or education & with no political rights. Note the difference in families of "free-men" - & families that were once "Servants" in N.E.] [Show how Rel. belongs to the Progress of man - Priestcraft to the retardation of that Progress. Show how this appears in many forms.] [monopolies. shutting up of Prof. having rights of pastors &c. Effect of Wealth at this day. 2 facts. 1. all wealth created by the manual application of hand brain to nature. 2. no man gets rich by this.] waste of time wealth & life by War. Intemperance 3. folly.

Rise of Party spirit, which perverts men from the true object of Gov. to self.

Note the concern of the Gov. for the poor & oppressed class in Fr. and in England - the Commissions before the Parl. the Committee of the Acad. ciences morals &c in France. Note that in Fr. the condition of the Poor was orse than men remember there now, & thousands were by the wealthy fed, one of the orders of town of Grenoble taken off & given to the poor! authorities appointed to give a lb of bread to each pauper that passed thro the town (if he had 2.) but no ure. paupers quartered on the publics, &c, driven away from the gates, once when enoble had an annual revenue of 100.000 écus. 580.000 francs, & when 1000. lb of d could be bot perhaps for 100 francs - Grenoble offered on the Passade.

Stuarts Letter.

[Copy.]

"Andover 16th Sept. 1848.

My dear Sir

accept the accompanying little volume as a small return for your kindness in sending me your two large & beautifully printed volumes.

As to the liberty which I have taken to animadvert on some of your opinions, you are the last man to call this in question. You will see that in drawing the comparison between you & your non-committal opponents I have given you the preference. No half-way measures are consistent in such a case. The Bible is either the word of God, or else it is only a part of the body of the [illegible], standing on the same level with Plato, Plutarch, Cicero, Seneca & others of the better class. I understand you as taking the latter position with only the modification that the N. Test. in particular contains a more thorough & explicit Moral & Religiosität. Mr Norton will not relish the preference I have given to your views, in comparison with his; I cannot help it; I have only spoken my deep convictions.

I have more hope that you will yet be won over to orthodoxy, than that he will. Not because you are not less sincerely ardent in your present views, but because you let reason have full play & carry you wherever you think she leads. A thousand things may yet change your views of the nature & necessity of

things not in your hands nor mine, but in the hands of him who has life, comfort, prospects, hopes, convictions even, entirely at his disposal.

What I have said to Mr Norton, I can truly say to you — Veteran Nortonian spirit! you must acknowledge that my sentiments afford some cheering hopes to poor Webster in this vale of tears, & at all events that the ship in which we are all launched, needs all the anchors that we can throw out, to hold her fast to her moorings.

In speaking plainly my convictions, which I have been obliged to do I believe & trust that I have not transgressed the laws of courtesy.

I am with kind regards however we may differ in opinions,

Your frd & obedt Servt,

M. Stuart."

"The Indian Summer day.

The Grove is golden, but not with bloom.
Yet the air is filled with a rich perfume.
And it is not the breath of the spring rose,
Nor scents from the Lily's heart of flowers,
Nor the bubbled Prairie-vine whose pale
And delicate clusters fill the air.—
There is not a flower in the garden walk
Save a Dahlia withering on its stalk.

2.

When then shall yet the South-west wind
Can such [an] exquisite perfume find!
In rough tree-bark did summer lay,
Hoarded for Indian Summer days?
And now when the walnut casts its shell,
Stretcheth it out for its scented cell?
Or ever some unseen race did it pass
Of odorous flowers neath the scented grass!
Nay not for a long unnumbered hours,
Hath an ethereal bower been found,
And there lurks beneath the tarnished blade
No odorous race to glow or fade.—
As ever, by few & subtle laws
Nature her scrupulous bounty draws,

The Indian Summer's Day.

yet though her prospects here o'er,
Even doth heaven's beauty grow.

3.

There is no quickness of the month of May,
nor aught that is now but withered grey,
no buds that opened in their season,
that spent its tender beauties in vain;—
they lived on branch & they lived on bough
a beautiful life.— They have mouldered now.
But Nature's alembic distilled them o'er,
and they live around life once more.

4.

Good deeds, kind deeds have a life like these,
Will then with love & a heart at ease.
They will answer thy love & thy sacrifice
with the garden-bloom of Paradise!
Oh! holy garden, never art thou,
Tho' the splendors vanish from branch & bough,
They would live now at their array,
Ever Earth was an Indian Summer day!"

The above exceedingly beautiful lines are from the pen of my young friend Ida Russell.

176. 1856 Literature relative to Slavery &c

See in Mém. de l'Acad. des Sciences morales et politiques.

Mrs Michelet Robbert sur les Concours relatifs aux Prix d'Histoire, Tom. II.

Henri Wallon Essai couronné sur les causes de l'abolition de l'Esclavage, &c.

Jean Jansoke. on the same

Biot & Venedey - each on the same, (I do not know the title exactly) you will,

Duc. de Broglie Robbert to the Chamb des Pairs sur l'Esclavage &c

see the several articles in the Recueil des des cures &c. des savans étrangers. Mém. de l'Acad. Serie morale &c.

Filon. Etat moral de la Société Romaine à l'époque du Christianisme. as above.

Mass Hist. Coll vol III. 1st series. p. 200 s/s.

Hüne Gesch. Schweiz &c 2 vols 8vo. (Bancroft)

Möhlers Treatise on abolition of Slavery. in his Aufsätze

Thoughts & Literature relative to Slavery. (p 212)

Why do not the Whig — or the Dem. party oppose Sly. (at once)?
Because they who control the majority of both — would gladly hold slaves at the S. if they were there — & so many of those hold Sl. at the N. The majority of both the parties are opposed to Sly. — not they who control those majorities.

Consider I the Statistics & History of Slavy. in U.S.
II. " Industrial effect of Slavy note on commerce &c. — — — —
III " Political — — — — —
IV " the moral — — — — — —
A Direct { 1 on Slaves
2 — Masters }
B Indirect 1. — non Slaveholding States as such.
2. Literature.
3. Law.
4. Ecclesiast. Sect. Xty &c
V. Slavy considered as a great Sin — its effect in all ages of the world. Its probable effect here.
VI Exhortation to Men &c.

National character.

1 Facts. (1) Men the Celts who stood so much for individual variety of action that they could not form a city. but stretched out in tribes. & powerful when they came in contact with men that had more national unity of action. (2) Men the Germans, the only nation that federate. Men the confederation of the Suevi. 2. the Marcomanni. 3. the Franks. 4 Saxons. the feudal system - a "hierarchic federation of lordships" opposed to the last. a. federating States. Germanic Empire. b. of cities. Hanseatic League. c. of territories. Swiss cantons, Dutch Provinces, some colonies - U.S.A. the Zoll-verein. &c. Mignet has written a work on this subject. V. Mém. Acad. Sc. morales. Tom II. p. [XVI. sq.

p.187) . Mém. acad. des Sciences morales* (p.169)

Tom. I. Savants étrangers.

a valuable Mém. by Bouchitté Hist. des Preuves de l' Existence de Dieu. fm the most ancnt to the most modn times. There are 2 mém. 1 to Leibnitz, the other to Krause. they are not quite so satisfactory but pretty good, very valuable.

a poor mém. by Mr Fisore, on the (condition) (moral & pol) of Rome at the XII epoch -, It has good things - but is one sided. it seems done & does not full justice to traditions.

a Mém. by Mr St Hilaire on the ecclesiastical im=munities in Spain, in which it appears that they [illegible] kept its church free fm the Pope longer than any other country of Europe. till Greg VII, that they presrvd their own liturgy the Mosarabic - (in their vernacular tongue I suppose) till Alonzo VI had a trial by the judgement of God to determine wh should hold that or the Roman, & the Roman was established. tho' not in accordance with the result of one trial. The clergy seem to have been bribed by inducements offd them.

Vol IV. Mém. science morales &c,

analyse des travaux, fm Jan 1841. to Jan 1844. par Mignet.

notice hist. sur M. Broussais. — —

— — M. le comte Merlin — —

— — — — — — — Destutt de Tracy — — —.

180. • Temperance. (p. 20, p 150.)

Cost of Intemperance to the U.S. per annum.

$150,000,000. in N.Y. (State) $18,000,000.

In 1840, were distilled in the U.S. 36.343.236. galls of Ardent Spirit. Free white males over 15. 4.074.915.

This gives $\frac{36.343.936}{4.074.915}$ = 8+. per ann.

Over $40.700.000 paid in England &c. for Tobacco in 1843, besides what was paid for Smuggled Tobacco!

Shew the noise ever made if a Minister touched the matter – (it was not often perhaps they did), for what a noise they made, Quot. Micah. II. 11.

An occasion for charity

Sunday Oct 5. This day—after service I married a couple in the church. They came from Boston. The woman was an inmate of Deacon Bailey's family. The Deacon is of Mr Robbins' church. He would not allow me to come under his roof to marry the pair, yet was desirous the wedding should take place in his house. Any other minister, he said, might come. So they were forced to come all the way to Spring Street in the rain too—for the purpose. Such is the largeness of soul in a Unitarian Deacon—who has sat under the preaching of Emerson, & Ware!

Now I suppose the poor Deacon thinks he serves God by so doing, & doubtless thinks this treatment will hurt my feelings—but I pity him. Poor man—I hope he understands better the Religion he trusts in—than this would lead me to think. After all how much is need of that charity which thinketh no evil.

Monday. To day I baptized an old woman—72 years old Charlotte Talbot, Baker. Yesterday she was taken in to the church, & communed with us for the first time. I felt loathe to perform the ceremony. Whether it was I. but a form. Still she felt differently from me, wished for the rite, & I have performed it. I hope I shall never be called on to perform the rite on
as I did not pretend the rite was more than it is—water.
a person of adult years again. But it comforted her, & she thinks

Xt before X.

see Ackermann, das Xliche in Plato &c. passim.

"Zoroastrian Journals" published at Bombay.

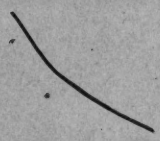
Cicero. Off. I.). (Lemaire p. 38-39, homines autem hominum causa generatos &c) 9, see Index at end of Cic. vol XIV.

See Baur's Trinität &c. vol I. Einleit. & his Xliche in Plato.

Neander. K.G. B I. p. 938-sqq. & the extract from Origen.

De Wette. Wesen des Xlichen Glaubens. &c,

see Porteus's opinion about men b. X. in Cudworth. Int. I. 114 sqq. n.



Sermon of the Sage.

Speculative man. (sometimes called a disciple of Dr Ch

Sermon of the Saint.

Practical man. (see Micah II. 11.) at sometime made a discourse on Jno Pierpont.) see Wisd. Sol. II.

186

Lessons of the Leaves.

"Hear a Parable" &c now learn a Parable &c

Somewhere is it. N.B. that each Leaf has done its duty, suppose it self-conscious at the last, & looks back on the days &c

N.B. that you had not so faithful.

Take a bad man — & let him look at all his days passing in review before him, the Poor — he might have blessed but only cursed &c. &c., men he abandoned, men he robbed, &c

Take a good man & let him see the shades etc come at his last hour.

I. Speak of the lessons of Nature at all times II. at the fall of the Leaf.

(quote Ida's Poetry)

IV.

Mem. sur Spinosa &c	par Damiron,
Rapport sur les mem. rel. au Cartesianisme,	- - - -
Code civil de Sardaigne.	par. M. comte de Portalis
Xtiane. sur Droit Rom.	— , Troplong
Pauperisme a Fr. XVIe Siecle.	par. Bariot Saint Prix
Legislation &c,	- - - -
Rapport. retablis. code penal	Berenger,
— — — voyage a Bretagne,	Villermé & Benoiston.
Police chez les Romains.	Naudet.
Rapport. succession des Terres.	Mignet.

III.

Analyse des Travaux 1839-1840.	Mignet.
Notice de M. Livingston.	do.
Notice de M. le Prince de Talleyrand	"
Mem. Sentiment de l'individualité.	J.V. Broussais.
" Phil. Sanscrite,	Barthelemy St Hilaire,
Hobbes	Damiron.
Rapport rel. Écoles normales,	Jouffroy.
Mem. sur Formes des Gouvernt.	Hyppolite Passy.
Rap. Droit des Gens,	Portalis.
verité des Faits &c.	——
- - - - - " abolition de l'Esclavage.	Michelet.
" Germanie.	Mignet.

Man

"I stood with the Goatherd at his door,
Beside the mountain rills,
& I thought his tranquil visage bore
The nobleness of the hills.

He said, I am bred of purer air
& lighter clay than thou:
I do not complain on scanty fare
nor faint on the mountains brow.

His thoughts, tho rude his toils always,
Thus dwelling far all apart,
That reason shone in his cheerful gaze,
& a light & kindly heart.

I sat with the criminal in his cell,
And my very soul grew chill.
As I saw him flaunt out the pride of hell
When he told of his deeds of ill.

Man.

The strain of triumph o'er him swept,
Fiercely & darkly he smiled;
It ceased; the murderer turned & wept,
He had spilled of his child.

The mountain maid stood in the wind,
In natural loveliness;
& in her face I read her mind
Was simple as her dress.

Her feelings knew no artful chill;
Her life & soul were true:
The heart & † hung on her neck,
& this was all she knew.

I saw the wanton child of sin
In finery beauty drest;
Defilement dwelt her lips within,
& horror in her breast.

190

Man.

The net of beauty & youth
She spreads with eager hands,
When lo! the holiest ray of Truth,
Jesus. before her stands.

The withering roses leave her hair,
The bold smile disappears;
She bows before him in despair,
She bathes his feet with tears.

Should God thus bless each human heart,
Then in each bosom see thee;
Then beam wheresoe'er thou art,
This stamp of majesty.

Could man but see the guilty one,
As the Lord God sees him still,
The race of crime would soon be run
& crushed the germ of ill.

Could we but pray as Jesus prayed,
"They know not what they do"
"Forgive them Father" Heaven were made
& Earth were born anew." Knickerbocker

Nov. 1. It is now the last day of Nov. & Saturday night. I am ready for tomorrow's duties. The sermon — written on Monday — is now finished — & my week's work is done. A pleasant week has it been & a happy. I am grateful for it. But I do not feel that I am doing all I ought — I enjoy more than I deserve. Let me consider. I will deny myself a little more — & give a little more to the poor — not money only but time counsel & what comes of the two. I can't always study — nor always read con[illegible] my literary plans fail sadly. I hoped to do much — but little gets done — writing a Book anywhere takes off the edge of my spirit for work of composition — but if health & head continues it shall not be. What shall I do the next week? I dare not write it — for I fear the [illegible] my plan its work!

192. (p. 771.) Progress of Mankind. (210)

In the XIV C. at Naples – the royal council dared not walk the streets after nightfall – for the young nobility were in the streets, armed, & attacked all passengers. Petrarch went once to a public festival – the King & Queen were there & crowds of people – It was a combat of gladiators – a young man was killed. Petrarch letter in Campbell's Life, p. 761.. Am. Ed.

Pastoret.

v. 13th I have now finished for the present my lectures on the influence of I.G. on the Hist. of Slavery at Rome. It is still only a fragment, but in the course of a few years I hope to finish & print it.

I have just finished Pastoret's Hist. de la Législation, It ends with the Etruscans. I am anxious to see the History of Rom. Legislation. It is written in a dull lifeless, monotonous Style — with little beauty & little philosophical insight it, seems to me, but with a good deal of learning & infinite patience. An entire absence of a critical Spirit is remarkable — Jonah & Judith, Daniel & Esther are to him indisputable authorities. He believes God dictated the O.T. — at least the Law of Moses. But there is much wh. strikes me as good, that is his account of Grecian Legislat. I like his summaries of the effects of this & that Legislation. Has he extended the work?

191 The Owl the Son of the Eagle.

a Parable.

"I hate the Sun" said the Owl to the Eagle, one morning - considerable time after day-light. The Eagle was coming out from his cleft in the Rock, & the Owl returning home - to his secluded nest. "I hate the Sun"! said the Owl - "I hate him more - the longer I see him."

"But why so?" asked the Eagle - softly the sun fell in the face as he left his first flood of light - over the earth. To me it seems more & more beautiful - each day - I wish at night it would never set - & I fly up to the topmost cloud to welcome him when the world below rises out of its obstruction - The more I love - the more I love the Sun"! "Why do you - hate him"

"Oh" said the Owl - wildly & tremulously his eye to the East - proudly turned his Eagle - in a sorrowful Oath - "Oh. He is so unreasonable - that I cannot bear him - He has but one Idea - that the next day is to give light"! The Owl huddled into his nest - & Eagle flew off to the clouds - but was and no more met his mysterious Owl.

Canon Law. Books relating to it.

Böhmer's writings.

Spittler, Gesch. d. Kan. Rechts,

Pertsch, Historie des can. Rechts. & Kirch-Rechts,

Gallandius, de vet. can. collect.

Broendge. Introduction in Pandectas can. Ap. etc., kots.

Schroeckh. K.G. Th. V. 159. sqq. 89. sqq. 284. 295.; Th. XXII ~~386~~. p. 8.; Th. XVII. 386 sqq.; Th. XXVII. p. 35 sqq.

e two on the fly leaf of vol I Corp. Jur. can.)

see Repetent Mattes article on the relative rights of the State & church in Tüb. theol. quartal schrift. für 1845, Heft II. p: 235–291.

War.

#1st Cost thereof.

A Fortifications of Paris 1840-1845.

1st Grant, 1841 140.000.000 francs. Estimate of Gov. 500.000.000 fr

Estimate of others 1200.000.000! Galignani's Guide to Paris ed. 1841. p. 45 & ff.

#2. Cost of implements. The U.S have just imported a Cannon, wh cost about $4000. Duty 1.100. Sundries 350. Total = $5450.

War.

copy Am Rv. & U.S. on article U.S. in Encyclop. Am.

Boston Association with Jno Pierpont, &c.

A little while ago viz — on the 2d Monday of Nov. I attended a meeting of the B. Ass. at the House of Rev Fred. T. Gray. I went after a little correspondence with Mr Chandler Robbins relative to the case of Mr Pierpont, (which see. my letter in C. B. & his in Parcel C.)

I neither ate bread nor drank water with the Ass. nor can I do so with men that hate me, — not that I feel aught against them. But I fear there is a drop or so of Arabian blood in my veins — for I little wot to eat bread with men that hate me. Robbins introduced the matter by making some preliminary remarks relative to the case of Mr Pierpont, read a resolution wh. he had prepared — (See this in Appendix to this Vol. Note A. & the form in which it was adopted.) This led to discussion, [illegible] before the dissension — It was stated in substance by R. that P. had — ever — always kindly treated by the Ass — uniformly been kind & gentle, never giving a harsh word or look, R. asked if any could remember any thing wrong in his deportment there. None — he was going away — it was meet he should have some token of their sympathy & respect. R. felt under personal obligation to P — for kindness — counsel &c. &c. Many of the "pillars" of the Ass. had fallen or gone down since. Ware, Harris, Channing, Greenwood — Walker. Ripley. — It was hard to let P. go with no note of regret.

Saml. Barrett, should vote for no resolution; had sympathy with Mr P. — was glad it had come up.

Dr Parkman — was sorry it came up. True we ought to render our charity. Forgiveness is a Xn duty, he could forgive Mr P. It was a matter that required forgiveness — he had done wrong, had shown a bad spirit — in his preaching — his printed letters — in the way he took to secure his salary. He had used the Hollis Soc. & given great pain to his Brethren. He could forgive P. as Xns we ought to render our charity — but not to forget our consistency — the public would say — if you feel so towards him, why did you treat him so — he said the Dr. tho' perhaps there was no formal agreement, yet it was perfectly well understood how we were to treat him after the council..(!!!) now the public will hear of this — & will say we are hypocritical — we are inconsistent. Besides — Mr P. does not need — our charity — he has enough of sympathy for his side — for he is popular in the city.

(This he said at 2 several times of speaking.)

Bro Young. thot we couldn't consistently pass such resolutions, but not to ill-nature — i.e. to men there it is usual for him to say or to write — either natural or unnatural expression in these.

G. E. Ellis thot it was like the Irishwomens ululations quarrelsome wives get up for their dead husbands, whom living they never loved, P. had a hair-splitting logic

201. Boston Ass. & John Pierpont in 26

way of treating questions.---

Waterston – testified to P's general good conduct in the Ass. even when the motion was made & carried wh. made the Host moderator for the time being – a motion he moved not by design to take that post for Mr P. – but wh. did in fact do so.

Nath'l Hall Letter & Resolution – wished it could pass – pass unanimously; P. was a brave man – not right in all things – too hasty – but he saw a vicious traffic & manufacture going on in his parish – preached against it – nearly lost a [illegible] at it. He – felt under great obligation to Mr P. was glad to be told the Res. was to be offered.

Dr Gannett. was sorry the question had come up. But there are 2 things 1 correctness of judgment. 2d conscientiousness. P. erred in judgment, as I think – as the Ass. thinks. – but he was a cons. man – he would not take a cent more than himself – & wholly reviewed H. S. Soc. & reviewed them wholly in mind himself were the steps in the cons. discharge of his duty – He – could honor a man's cons.ness tho' the man erred in judgment. He was glad it had come up. (made some verbal alteration in the resolution &c.

Theo Parker – said he did not wish to give charity to Mr P. but justice. The Ass. could not put P's light under a bushel – it shines more & more &c. if it was under a B. the Ass. could not take it out. It was an act of hum

to the Assn. strongly. It would remove even a hope. whatever the other ASS. was hostile to P.— & not have an effect (as Dr. P's had others) upon the ASS. Some had stated of it paper Mr. P. should not be allowed to print it. He stated it ought to be printed— unless it could be left until Mr. P. could print what he saw fit with it. (Several of the ASS. Waterston Parkman. & an[illegible] excepted at certain words in Pierpont's remarks which they consented & presented before they escaped at times.)

J. F. Clarke stated he could do no less than pass this. It was [illegible] at all—as that he liked P. well.

I then came away—at VIII—but heard that R & G. were chosen a committee to write a letter to P— enclosing the resolutions—which was done.

203. Boston Assn. & John Prescott is in
Appendix A. referred to on p. 199.

Copy of the Letter of Revd Messrs Chandler Robbins & Ezra S. Gannett to John Prescott - containing the Resolutions &c.
see this in the printed Pamphlet.

Sermons. (p 153) (See p 244. & p. 25[illegible]

a Brief course of Sermons.

{1. * Evidence of Religion.
{2. * Agreement of Xy with other modes of Rel. Generality of Xy.
{3. * difference — from ——— Speciality of Xy.

{4 * Paul, an exampler of the phil. & pract. Side of Xy.
{5 * John — — — — contemp. & mystic — — —.

6. * The Leper for the Strong.
7. * Doing as we would be done by. Serm. of Slavy.
8. * Of present questions.
9 * — Education of the People. (State. School. Chh.
10 — ——— domestic (the Family.)
11. Temperance
12. War
13. * Labor.
14. Wealth & Poverty. &c.
15 * The true Honor. "Who sell Honor" &c
16 God in History = Providence p. 244.
17. Barabbas & X. 246
18. The fundamental Xtianity of Xt, p. 246-7.
19. Variety of Action. p. 250.
20 Man & the Earth. p. 252.

27th Nov. Came from Fall River in the morning – seemed to have it as far as present – at church – I did not preach the sermon I should – but read S.S. & prayed.

Today – my friends meet in Boston – to organize our body – with a view to my settling with them. I would gladly for my own quiet – remain always here – but I shall go to B. & work – if they need me – & wish me. I pray for this *only*. *that I may be greatly good – & pious – & thus greatly useful unto many* if I pass x years in Boston – laboring at that ch. I may do something – it seems to me. If not – why I have done my best. & will not complain.

My chosen walk will be with the humble – I will be the minister of the humble & with all of culture & love I have will I toil for them. I rejoice to see that most of my hearers are from the humbler class of men – If it had been *only* the cultivated & the rich – I should *feel* that I was losing something but when the voice comes *up from the ground* – I can't refuse to listen to it!

Miscellaneous Reflections. Church. XG &c (p214) 206.

How the clergy got power over the church.

The nobles fell in the barbarian's invasion – then was no middle class – all Nobles, or Slaves – or the descendants of such. The slaves – (liberti, coloni &c) had too little culture intellectual, moral or religious – to take a part in eccls.

Boston, Nov. 28, 1846.

Dear Friend— If you have no objection, will you be so kind as to read the following notice to your congregation to-morrow, and oblige

Yours, truly,

Wm. Lloyd Garrison.

Theodore Parker.

☞ The annual meeting of the New-England

world give it – first was the best developed clergy in Rome, But this got at the expense of Ind. variety of Action. This went on for many years – N. B the increasing power of the

215.

27th Nov. came from Fall River on the morning - rained so hard not a soul was present - at church - I did not preach the sermon I should - but read S.S. & prayed.

{ Today - my friends meet in Boston - to organize our Society - with a view O my settling with them - I would

He doeth all things well.
So Sky & ocean tell.
And every Planet sweeping thro' the Sky
& Solar Systems nodding there on high.
From whence no starlet ever fell.
All these continually do cry.
"He doeth all things well"!

My Father so the Heart
Tells me at every start.
And when I look upon the world-
In a small acorn furled-
The embryo tree shall unfold-
He doeth all things well,

Miscellaneous Reflections. Church. Xty &c (p214)

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The nobles fell in the barbarian's invasion — there was no middle class — all Nobles, or Slaves — or the descendants of such. The slaves — (liberti, coloni &c) had too little culture intellectual, moral or religious — to take a part in eccles. affairs — so the clergy came to manage matters of themselves no longer consulting the "faithful" for their own election, or for any matter. Then too the relics of the Nobility went into the clergy. (See Guizot Civ. in Fr. Leçon III. p. 146 — &c.

Influence of Barb. on Xty.

Invasion of the Barb. weaken the civil power — gave the Ch. better opportunity to organise. The Eastern Emps. were theologians — all. The Barb. chiefs & Emps. not at all so left Ch. to settle its own doctrine. The Rom. demanded unity everywhere, the Barb. allowed ind. Freedom — so left the Ch. to its way. The Ch. in the Roman way — aimed to control the will — more than to convince the R — or touch the Ce & Heart. So relied more on Authority than Phil. Intellectual independence failed — the Ch. was getting eccles. unity of action — Rome the only centre that could give it — for it was the best developed clergy in Rome, but this got at the expense of Ind. variety of Action. This went on for many years — N.B. the [illegible] of the

285.

23rd Nov. came from Fall River over morning & need to [illegible] off as few were present at church I did not preach the sermon I should - but read S.S. & prayed.

Today - my friends meet in Boston - to organize [illegible] with a view [illegible] settled [illegible] I would [illegible]

He doeth all things well.
So Sky & ocean tell.
and every Planet sweeping thro' the Sky
& Solar Systems nodding there on high.
From which no starlet ever fell,
all that continually do cry:
"He doeth all things well"!

My Father so the heart
Tells me at every start.
and when I look upon the world -
In a small acorn furled -
The embryo tree shall [illegible] tell -
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Miscellaneous Reflections: Church. Xty &c (p214) 206.

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207 Miscellaneous Reflections &c.

of the church - & clergy. 1 over its members - the Laymen. 2 over heretics - Pagans &c. 3 of the Bps. over inferior clergy. 4 of the Popes over Bps. & convents - 5 of the Pope over Kings. This the work of 13 Cent'y. Then comes another movement of the Kings to regain their power, of the convents - Bps - for their - of the Laymen - &c. This too comes from the nations which always had most individual freedom. viz the Teutonic Races, France - (N.B. the University of Paris - the constant resistance of Fr. to the Popes.) Germany - (the Reformation its [illegible] to the [illegible],) England - Anglo Saxons (& their Reformation.) Note the Peasants of Fr. neither Catholic nor Prot - but free to both at this day.

Rom ch - has [illegible] eccles. unity of action - not Ind. variety of action. The Prot. have no E. unity of A - for many sects - nor Ind. var. of A - for they all tyrannize - not wholly cured of the vice of the Rom ch. Do not see the conditions of a rel. alliance or association.

viz 1. Belief of a common & absolute truth - a rule of life. &

2. Entire individual freedom - of thot & action.

(see some thots of Guizot Hist. Leçon VI. VII. p. 185. 193. 229. et al.)

Miscellaneous Reflections.

No Individual variety of action — contemplated in the Roman scheme. Man for the State — &c. So it introduced its Laws & Language — both equally unbending — where it went, e.g. in Gaul — where it annihilated the Celts — an obstinate people who refused to mix — & abhorred the city. A city — the Roman monument — this around.

The Germanic races — had little nat. unity of A — but allowed the greatest Indiv. var. of A — so left all to others an Language Laws &c. &c. took those of the Romans — with modifications — e.g. Italian. Spanish. Provençal. Roman. Fr. &c. Law of Burgund. Visigoths. Salics. Ripuarians &c &c.

Hence the Roman Spirit could give unity & each unam sanctam &c. The German could give Freedom & nobly animate the world — It remains yet to do it — Why shall not America do so.

nity & Variety of action in the

Great Men. (see p. 245)

1 The great man — sees the wants — & knows the contradictions of his time. He feels their solution. He shares most the spirit of his age — (patent or latent) directs that in obedience to universal Laws of Truth — & Right — for the good of whom Truth & Right may concern — This part of his work is univ & therefore its results are permanent. Thus Alexander. Caesar. Charlemagne — Cromwell. Napoleon. &c &c.

2. The great man has a personality — limitations &c. So he not only shares the spirit of his age — & its limitations — but feels the contradiction thereof & his own private spirit — so follows the latter — consults his own personal capri works for his own pleasure — not the concern of all interested in Truth & Justice. This part of his work is personal — capricious — & of course its results are transient. See egs in the above.

Now try J. X by this Scheme — & all was universal — ex=cept — the Rites — (Baptism & Lord supper) — but in them he had no Stuff!

causes that Retard. A Resolve to be Stationary.

Egyptians commanded a Dr. to follow the rule laid down in the authorized books — wh were "appointed to be read" in medical colleges — & wh the Priests kept. If they did not & the Patient died — the Dr also lost his life. So Egypt. had an "Establishment" a "national church" of Dr. who had their "39 articles" & "born doctors" by divine Right. See also in Pastoret. Tom II. p. 258. et seq. a Priest was degraded if he departed from the established form in the smallest particular.

Instances of Progress.

Once it was a custom to Kill the old.

Then to Kill Father & Mother. Then it came to be forbidden to expose little children! See how the English poor laws are an advance on that! ("capite poenas luito: partes secanto")

1. The Cr took the Dr's body & Killed him, 2. sold him & wife & children — 3. Took off the Dr — & shut him up in Jail. 4 took all his goods. 5 — not all of them — but left him enough to live on!

Lycurgus & Plato — allowed the exposing of children — Moses allowed Parents to sell them! comp. the Laws of Mass. — with those of Crete, Egypt, Sparta, Athens &c. Sale of children allowed for a long time in England — and Xty! Use of Torture — in trials. Athenian legislation the humanest — yet allowing — but a sl

211 Progress.

only allowed to testify under Torture! even in Rome! By the German Law the witnesses of low condition must be put to the ordeal of hot water. (Savi Droit Rom. II. p.92) when the Burgundians Barbarians conq Rome they treated the Romans – better than the Romans ever treated them. (Especially!)

Burgundians allowed divorce on condition the man paid a fine. (Savigny. II. p.4)

1393. a woman left her daughter a relic of the corpus J.C. engaging her to marry a Prof. at Law. that her husband might enjoy so precious a legacy!

Once forbidden for a Jew to read a good author.

Pastoret. IV. p.471. for a Jew to read a Christian – now for a Catholic to read a Heretic!

(p.176) Slavery. 212.

By a royal decree of 19 Dec. 1804 the King of Denmark forbid all Slavery in the Danish States.—the decree to take place in 1805. Jan 1. Same forbidden in Prussia 9th Oct. 1807. Hüne. vol I. p.108.

Formerly men took strangers & shipwrecked persons—as waifs & strays—for slaves, belonged to the Lord of the Manor! ib. p.109–10

Bristol a great market for slaves in X & XI C. St Wulstan opposed it—(Wm Malmesbury vit. St Wulstani—in Anglia Sacra. II.—(p. 258.) Anderson Hist. Brit. Commerce.

In 1514 Henry VIII. frees 2 slaves. (Anderson II. year 1514.) See too on the Statute of Edward III. in 1360 which commanded a slave to be branded in the forehead with an F. (Fleier) if he ran away—Anderson I. 364. (See 2d Council. Lond.

Lyons & Verdun the great slave ~~states~~ marts of Fr. Agobard opposed this—(Hüne I. 115 sqq.) Consider what Louis X & Philip his Bro. did in Fr. 1315–18. Robertson. Chas V vol I p. 35.

No real chattel slavery in Germany, after the beginning of the XIII. C. (Hüne I. 116.) Anscharius ABp of Hamburg opposed it (See Langenbeck Script. Rerum Danic. Tom I. for Rimberti vita de St Anscharii.) In 1637. Barbary corsairs landed in Engl. & took sl. &c. Guizot. Hist. Eng. Rev. (Lond 1846) p. 44. See Mass. Hist. coll. (1 series ?) vol IV. 200.

213. Thou washedst men's feet: dear Savior of Mankind.

and Thou didst wash mans feet-

Thou washidst men's feet dear Savior of Mankind!
Hands wert thou to the weak - feet to the lame,
Sounds brought thou to the deaf - Eyes to the blind:
and thy who greatly imitate thy name
Seek not most to serve & not to rule;
Need'st alone to heed thine lectures task,
Thy learn the life thou taught'st man is thy school
For service ask - not reward thy ask.
Thy Know thy heart - what thou for them hast done;
Thy feel thy Spirit penetrate their heart.
Thy see thyself - the triumph thou hast won.
and find thee - heeding thy high behest;
Thy take thee welcome in - dwelling - their heart: & enter to thy rest.
& peace is sure to take thee, thy needs thine Guidance

(p206 sq) Miscellaneous Myths.

Jesus - when greatest.

To me Jesus seems not greatest when he turns water into wine: feeds men by miracle with bread - or raises men from out the tomb - for the thirster thirsts again, the eater is once more hungry, the risen fall back a second time into the tomb - but when he speaks a truth it is for all time: men thirst no more, nor hunger - nor die again!

Space & God.

Forever the stream of Space flows out from the throne of God - & on its breast float down the stars -, bubbles are they brilliant in the light of Time but transient before his eye. That stream surrounds the all of things - & in its furthest wanderings - it murmurs ever of & its divine - melodious meaning of God.

Homer & the Gods.

Homer was but a poor beggar & a rich man's dog would doubtless bay at the old man seeking a lodging with the ox or other sheep - But Homer outlives the Rich who sheltered - or who bade him turn & go - yes - the Kings of Greece - without him had been like the great men before Agamemnon! Homer outlives the seven cities - yes outlives ~~Jove~~. Athena. Hera. Venus. Jove!

215.

Miscellaneous thoughts

The Man in the cripple-souled

The real man is hid in the base wretch cripple-souled creature that we often see, as in the worm is hid the Promethean fly! One day that fly shall come forth—under genial skies—& marvel that once it fed on leaves & only crawled. How can a Xn understand his human life—nay his death of Earthly

Education by the nations Politics. (see p. 228.)

The most important element in the education of a people is always the political action of the people—or nation itself. Thus in U.S. Xty is taught 1 in the Schools & 2 in the churches—but at the same time the Nation in its poli action teaches to use force, violence &c. to overreach other nations, & society in its action does the same. What the nation teaches—boldness of speech—but sub=mission to the Public Opinion—that most men foll Spite of the teaching of the Schools.

He that contents himself with following a leader—will never be one—nor walk freely but only be led. Learn what you can of others—but this mainly to trust yourself!

13th Dec. To day I have written my answer to the invitation of the People at the Melodeon – & consent to become their minister. I know not what will come of this. Hard work I am sure of – that I rejoice in. I am not so sanguine as some men but hope faithfully to do the days duty & take what comes thereof.

Oh my Father – help me to see Truth that therewith I may guide this people to Goodness & Piety. Give me power to move them. May it be with Goodness & Piety that I shall aspire to touch them. Help me to show the Virtues that I teach – May I love Man – as myself & Thee with all my heart – May I never pass – but [illegible] my lowest thoughts & darkest feelings & so live blameless before thee & useful unto them. May Truth & Love appear in all my life – & through them may I have communion with Thee!

217.

Plymo' celebration.

22d Dec. Monday, went to Plymo' to celebrate forefathers day. It was joyous - but yet sad in the recollection: for the Spirit of the Pilgrims rests no longer on the sons. I know not that Brewster & Carver & Robinson - most Pilgrim-like of them all - would look upon us gladly!

I hate to judge men of our day - but in all the day there was but one allusion I think to Slavery! that in a prayer - & in manner not satisfactory to me. I cut out from the newspapers the proceedings - & put them in the last Folio C.P.B.

23d Tuesday: at Boston attended meeting of the Committee for settling matters touching the installation & the simple form determined on! The whole to be done by our selves. no Precedents in Kingschapel. ordinations done so of Mr Higginson in 1st Ch. in Salem. Mr Cotton of 1st Ch in Boston. &c.

A Song without a name.

Disturbed & worn I wander'd on –
My Heart had failed – my Hopes were gone.
Mine eyes were dry of failing tears,
Dishearten'd I communed with my fears.
And thus I said – "Behold my lot.
"My fears remain – my Hopes forgot.
"My Heart beats on – yet hath no home
"No answering Bosom – but the Tomb!
"Yet tho' forlorn – Ill not despair.
"But e'en when lonely still will bear.
"Dear God at last will doubtless send
"To cheer the lonely – one Heavenly friend."

Lo o'er my head – a cloud appears –
Purple & gold the hues it wears.
I wonder'd at the the wondrous sight –
My Heart beat quick – o'erfilled with light.
A gentle dew – fell on the ground,
To cheer each thirsty flower –
My favorite blossoms – waiting round,
Confess'd its grateful power –
And from the cloud such music stole
As cheer'd my fears – & filled my soul.

With bended knees I blest the skies!
When lo again before mine eyes —
Appears a woman's hand —
And then a face, a form all appeared
Out from my purple clouds,
Ringlets of auburn hair —
Matting from brows more fair —
Came from that airy shroud —
Eyes deeply blue —
Spoke my Heart anew —
And all my fears were gone.
Then arms were stretched to me —
To me as turned that face —
But oh — it could not be —
Nor mine could embrace.
She hath another Sphere —
My chains have bound me here.
My Heart is sad no more,
The ills I grimly bore —
Are ills no longer mine —
I've chased the sorrow from my brow —
I wish no better trust —
Nor count with my fears.
For Hope hath thrown splendour there.

And wherever I turn—
By night or day—
I cannot cease mourn—
My tears are chained alway.
And that sweet cloud is drawn with me always I pray.
Blessings be on thee angel dear—
We cannot meet—yet are forever near!

So may I live, as Time runs by,
That I his current gain;
That all my loss—is but to win
The River first & then the Main!
For then the more I count of days,
The younger still am I
And fresher shine my morning rays,
When limbs & body die!

Absence

What shall I do with all the days & hours
That must be counted ere I see thy face?
How shall I charm the interval that lowers
Between this time & that sweet time of grace

Shall I in slumber steep each weary hour?
Heavy with longing - shall I close my
Eyes past days & with new fond future
Cheat myself & forget the present day!

Shall I for thee lay on my soul the sin
Of casting from me God's great gift of Time;
Shall I, then mists of memory locks within,
Leave & forget life's purpose sublime!

Oh how or by what means may I contrive
To bring the hour that brings thee back to me
And may I teach my drooping heart to live
Until that blest time & not accuse Fate!

I'll tell thee: for thy sake I will lay hold
Of all good aims & consecrate to thee
In worthy deeds each moment that is told
While thou beloved one art far from me!

For thee I will arouse my thoughts to try
All heavenward flights, all high & holy strains,
For thy dear sake I will walk patiently,
Through these long hours—nor call their minutes, pains.

I will this dreary blank of absence make
A noble task-time, & will therein strive
To follow excellence & to overtake
More good than I have won since yet I live.

So may this doomed time build up in me
A thousand graces which shall thus be thine.
So may my love & longing hallowed be
And thy dear thought an influence divine"!

The Ritter Cranch.

The Ritter Cranch he sat in his den,
Forgotten his Pallet forgotten his pen,
The world was forgotten to him.
His canvass stretch on his Easel high,
His paints & his pencil were lying by;
His mouth was shut & his lips were dry,
And his were a weeping dim,

The devils he drew in a playful mood,
Came round him against that pallet board,
They sat on his table, they sat on his chair,
They singed his whiskers, they pulled his hair,
But his slumbers no devil could break.
One came an old worm like Dr P.
And one with no brains like Dr G.
Sam Barrett, old Jones & another all three
They tugged at his arm, his foot & his knee,
To try what a coil they could make.
But for all this what they did could be.
They nothing could make or break.

Then came all the Profs, the Tutors & the [illegible].
The [illegible] led down [illegible] shakers;
Then smaller of the Rabbis, the Hogs & the dogs,
Lightman & Gillies all clad in their togs.
Emerson, Margaret, & Newman Noggs,
And they all cut a devilish caper.
Let them cry, Rest in [illegible] — with a bit around the bridge
As they went "all-around,"
As they went "dos-à-dos."
Norton & Peabody "two & two"
& Young came down with a thundering tune
She dost wisely acting ~~[illegible]~~ seaker.
At last Father Time, with ~~[illegible]~~ Rum & Rhymeen,
Came up to the spot,
With his wings & his [illegible] & his [illegible] [illegible] —
And swung his bent [illegible] in hand,
The Rollers gave [illegible] & roll —
And thunder round [illegible] his [illegible],
He called out, "dear soft, let it stand."
You shall dirty it never."
"Right Lord" said he,
"I'll look after —
"I'll keep your your present!"

Tonight (27th Dec. Sat) the Parish committee have been here to consult about my leaving the church- It seems unto them assisting at my own funeral:- the only real calamity that has befallen me in the ecclesiastical way. all the other troubles have been blessings in a mask-; this is a sorrow. How can I bear to stand in the dear old familiar Pulpit for the last time & look in the dear old faces for the last time out of that Pulpit-! God help me! I know not. But it must be- & soon will be! I cling tenaciously to all I can lend- I hate to lose sight of a departing cloud. well let's hope this also will be a good- & these dear old souls- bless- Dall!

Lectures (per p. 106)

23. East Middlesex Jany. 26 Monday. B. G. Kimball

24 East Boston " 27 Tuesday A. Farley

25. Lowell Feb. last Wednesday S. S. Seavy.

225. To one who gave me Flowers

Why shouldst thou give me flowers.
Who art strewing the Path of life
Shedding a fragrance on my saddest hours
Calming my sorrows - when my heart is at strife!
Gladly I thank thee! Symbols sweet
Are they - the green - the white.
Purple & saffron - offerings meet.
For with the giver they so well unite!

God - ever giving gives us flowers.
The Beauty-thirsting soul in us to feed;
Distils its perfume in the keener Hours.
In present fragrance - sows the future seed.
Thy friendship's blossoms in the spirit blown,
All-loving God has to his children given;
His Beauty feeds us - & its sweet perfume
Spreads o'er our life & making an Earth a H

1848

Dec 31. Last night in the year — lectured at Lowell — read Ware's Memoir of H Ware Jr, a most beautiful picture of this noble man.

What new duties — will the new year devolve on me — I shudder almost at sight of them. New & unexpected responsibilities fall on me —. But hitherto I have done — what I could — I have not been utterly useless. I hope to be useful — still more useful. To part from my old Friends — this is sad & bitter to my heart — But I will not dwell on that! Let me take to my new duties & Oh Father of Wisdom guide me — If defeated — may I not despair. If successful — may I toil all the more — a nobler Idea rising from the ashes of my success! Help me to be ever true to thee & thereby useful unto men.

227. 1846.

Jan 4th Sunday, Today I was installed over the 28th congregational Society in Boston, a ch. gathered in the past year coming together of its own accord – I have come to preach to them now with my purposes of mine – so I become their minister. what can I do. for them?

I Have an afternoon meeting for practical works & for devotion. social & practical.

II. Have a Sunday School – to teach Rel – neither mythol=ogy. The Spirit & practice of XTy. & its beauty

III. To have a church – the Am. Prot. ch. coming 4 times a year.

I & II as catholic Xns – on Xmas & Easter Sundays in fellowship with all Catholic Xns.

III. On the coming Sunday of Prot Ref – Sunday next October 31. as Prot. Xns, & in fellowship with all of such.

IV. On the Sunday next the 4th July – as Am. Xn in fellowship with all such like.

In all the elements to be used or not as men see fit.

IV. To have social meetings for friendly talk, at my own house. Monday night – once a week,

It was a serious day to me — at night I fell asleep at first from sheer exhaustion — But scarcely a little — about XII. awoke & [illegible] could not sleep again till daylight. rose about IX. & went to work. Sermon of Home. a Xn Home.

Education. (see p. 215) Sermon 412.

3 forces of public Ed of a people

I. Political action of the Nation = State. (1)

II. Eccles. — — — = church. (4)

III. Literary or scientific — — — — — = Press. (3)

IV Mercantile — — — — = Business. (2)

Beginning made in schools — being taught as tools — 1 letters. 2 sciences. 3 foreign tongues &c. Of these care in content 1 with the Nation. 2 — [illegible] men [illegible] living. 3 with the rights & action of all men.

There are 3 classes of men called Xns.

I The Bearing Xns – whose lives are lovely fruits. G & P. on every stem. Faith the Trunk – Hope the Branches – Peace the blossoms, good words the leaves & pious works the fruit. The Root of all is Ἀγάπη – true loves – Love of God towards the East – Love of Man towards the setting Sun.

II The forbearing Xns. Fully [illegible] Readings &c.

III The overbearing Xns.

Scriptures.

Savonarola had the same opinion about them which the Protestants have since entertained. see Meier's Savonarola &c p. 190 sqq. 229 sqq. "Xtianae Religionis fundamentum sac. esse Script. tam Novi quam vet. Testamenti nullus est qui ambigat. Nam quidem verissimas esse usque ad minimum apicem indubitate tenemus, ut probemus ea quae ipsa probat, quae vero ab ea rejiciuntur a nobis quoque repellantur, quandoquidem ejus auctor Deus est qui mentiri certe non potest."

Gregorius Naz. Orat. XXXI. 3. sqq. [illegible] their love of the letter (Scripture) is only a cover for impiety. Baur Trinit. I 497, note 1. see too p. 499 sqq. & Basilius. M. Spirit. S. CXXVIII.

731. Savonarola.

Read: Fr. Karl Meier's Girolamo Savonarola aus grossen Theils MS.en quellen. dargestellt Berl. 1836.

I admire the man more & more, & the wonderful predictions of the Reformed church—quite as clear as any in the O.T. of a future event. p 60 et al. 91. He says the Unity & Peace of the Nation is the desire of the Government. This was 200 years before Fenelon said the same thing!

He says the Monad is the ground & root of all things. p. 72 wh is rather remarkable so long before Leibnitz. He would not obey the Pope, for the Pope was not the Rom ch—but a Man—& mistaken. p. 97 & 113.

The Pope sent a legate to offer him a cardinal's hat—if he would give over his prophesying. He told the Legate he would answer the proposal the next morning in the ch—He did utter these words:—Io non voglio gloriarmi in altri che in Te Signore mio; io mi glorio in questo che il mio Dio mi vuole bene! Io non voglio capelle, nè mitre grande, nè piccole; non voglio se non quello, che tu hai dato alli tuoi santi—la morte: un capello rosso, un capello di sangue—questo desidero! p. 112. from Predica fatta a di XX di Agosto 1496. [See Bayle & Wharton apud Cave I. p. 628 ff.

He had the "Idee der Reformation" & he began to preach his "Reformation" the same year Luther was born!

"The church is only where the grace of the Holy Spirit is" p.148. He expected Triumph for his cause & Death for himself he said: "It is the Master who carries the hammer & when he has used it, does not apply it to the finished work but throws it away;" comparing himself to the hammer and warning to be thrown away when the work was done. p.150.

He talks of justification by Faith &c like Luther almost. &p. 173. et seq.

"Preachers & teachers nowadays" says he p. 183 "are like the Kings & Ministers in the time of the Rule of the Tyrants—who try by their theories to make men wise but they cannot without the [illegible]"! &c. &c.

The People thought him a Prophet.

Il popolo di Firenze non pare esser nè ignorante nè rozzo, nondimeno da Fra Girol. Sav. fu persuaso, che parlava con Dio. Io non voglio giudicare, s'egli era vero o no, perchè d'un tanto uomo ~~[illegible]~~ se ne debbe parlare con riverenza. Ma ciò dico bene, che infiniti lo credevano, senza avere vista cosa nessuna straordinaria da farlo loro credere, perchè la vita sua, la dottrina, il soggetto che prese, erano sufficienti a fargli prestare fede". says Machiavelli Discorsi. Lib I. ch cap. XI. cited p 209.

False Ideas.

Every false Idea — is a Lie — & leads to evil — ending at last in misery & shame & Death. eg:—

I. The Idea that one man may rule others for his own good

II The Id. that a ch. can prohibit freedom of thought & speech.

III The Id. that a mother country can rule her colonies for her good &c.

IV. Note numerous false Id. of the French noblesse that led to the French Rev. &c. in Politics.

V. Justification by Faith. &c. S.S. the only norm of Faith & Practice.

VI That God inspires no man nowadays &c.

a Miracle (378.)

a familiar events sometimes illustrates an obscure one, an old man named Dascom – a faggot-cutter used to live in a house near me, he has been dead some years & died of his own hand. Several Irish families have lived in the house till lately, now they all have quitted it. for say they. "Every night ould Dascom is there & a makin' faggots all night. an' I suppose" said one "it is to keep a fire by day". So they all constantly refuse to tenant the house! In this way arose stories of Resurrections. Miracles &c. This would have been a miracle in the M.A. See Woodward's Rp. on Mass. Insan. Hosp. Senate Doc. No. 1. for 1846.

Jany 11. Sunday. night read Rupps Gregor von Nyssa – a book of no value or interest to me.

On a card over the Bones of the 3 Kings at Cologne was this inscription "This cures the gout, falling sickness & early sudden death – but firm Faith is needed."

The Gardner & the Scholar.

The gardener carefully saves all the peach stones & plum-stones, slips of pear trees & the like, every seed of the marygold, the amaranthus, & all off sets from his tulips & Dahlias. So should the scholar – or writer save the thoughts which at rare hours fall on him, the choice forms of expression that come to his lips.

a Sign of Progress.

The first mathematician had only his 10 digits – at his fingers ends – to aid a reckoning. at length he picked up a handful of stone pebbles & learned to calculate a little better, by their help. Now he has his tables of Logarithms; his doctrine of Fluxions; his integral & differential math, & even a calculating engine. He that begins today finds the celestial mechanics easy to possess himself of.

Harmony with God.

He that puts his mind & heart in harmony with God needs not pump up Truth through the tubes of the Past – It flows in thro' & rises in his soul high as in the Fountain. Each drop is pressed on by the whole Ocean of God – & thereby sustained!

I

Why shouldst Thou give me Flowers,
who art thyself the Poesy of my life,
Shedding a fragrance on my saddest hours,
Calming my bosom when my hearts at strife?
Gladly I thank thee! Symbols sweet
are they, the queen the white
Jessamine & eglantine, for sacred offerings meet,
For such thou art to all mute.

II.

God even giving souls as flowers,
The beauty-thirsting soul is as to seed;
Distils its perfumes in the summer showers;
In fragrant fragrance hides the feature seed.
Thy Friendship woman is the fairest flower,
All loving god has to his servant given,
Its Beauty his heir, & its glad perfume
Spends over his life, making the Earth a Heaven.

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The gardner carefully saves all the peach stones & plum-stones, slips of pear trees & the like, every seed of the marygold, the amaranthus, & all off-sets from his tulips & Dahlias. So should the Scholar or writer save the thoughts which at rare hours fall on him, the choice forms of expression that come to his lips.

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Shedding a fragrance on my saddest hours,
Calming my bosom when my heart's at strife;
Gladly I thank thee! Symbols sweet
are they, the green the white
blossom & crimson, fit saint offerings meet,
For with the giver they so well unite.

II.

God ever giving such as flowers,
The beauty-thirsting soul in us to feed;
Distils its perfumes in the summer showers,
In present fragrance hides the future seed.
Thy Friendship woman is the fairest blossom,
All loving God has to his servant given,
Its Beauty fires him, & its glad perfume
Spreads o'er his life, making the Earth a Heaven.

239. Arius & his System.

He has 2 main positions

I. X was created out of $\overline{\text{D}}$.

II Once he did not exist at all

of course he is a mere creature. 2. not of the same nature or generis with God. 3 He differs from other creatures not in Kind - but in degree - is made only & that transient.

5 Nor again.

I God by his grace created X.

1. whatever he is therefore he is not $\overline{\text{Deus}}$. but $\overline{\text{Deus}}$ Dei gratiam.

2. This grace expand certain steps as him on account of his merit with.

3 God foreseen he would have this merit & therefore made him on certain rank to λόγος.

It is now Saturday night. I have been quite happy during the past week. Have written my sermon — my the preaching is yet to be done. I have been well — & now a days I am not often wholly well — tho' I complain very little of the illness. I have read the last vol of Las Cases Journal. the 2d of Carlyle's Cromwell which I find wearisome. Have copied & completed the Installation Sermon & worked along a little in Baur's Trinität &c. I love to put all my books & papers in order of a Saturday Night — finish my sermon — choose the Hym & read over the S.S. & so finish the one week of preparing for the next.

I pass my days pleasantly. My devotions — morning & Nig are dear to me — not formal — then I am alone. [redacted], Then I betake me to my work — about XII. I run to the end of the garden & see my neighbor's wife — ~~increasingly~~ dea to me — play with her children. talk with her. at night — I love to finish all my work & clear up m mind & go to bed — not forgetful of the goodness that i in life — but trying to attune my life to that. nor chiding a discordant string.

ug. 28. I have just read Faust 2d Part— It pleases me little. I find in it a remarkable acquaintance with the mythologies of all times, & wonderful power of diction— here & there a fine saying— But that is all. I never could read it before, & now have read it with little satisfaction. Enormous extravagant praise led me just now to read it. I shall be glad to read Gervinus criticism on the book when it comes to me— for that may help me find more in it than now.

What I admire in Goethe is his marvellous activity— & skill in using words. Deep things I seldom find in him. He stimulates my activity— rebukes my remissness— charms me with his elegance; his appreciation of the humanly-beautiful; what is humanly beautiful— & divine he has less appreciation for.

July 26. Monday. Today a man came out from Boston to sign in my presence the Temperance pledge. He brought two of them. I handed him a steel Pen to write it with, & added mine with his. He keeps one & I keep the other.

Unitarian Liberality (see p.166 et ant.)

Bartol & Ellis refuse to act in the council to install Mr Sargent if I am invited. B. gives this as the reason: Dr Lowell refused at the ordination of Mr Huntington for that reason – & to be consistent ought to do so now! Gannett refuses to act without a council!

Plain Speech

At the installation of Elder Peabody it is said that Mr G.B.E. publicly said to the minister that "you are to be our minister so long as you preach doctrine that we like & no longer." This is plain if it is not polite. I did not doubt the P would wear the collar – but I thought it would not be put on in public & he told to shackle himself in it. This is not well-bred. It is as Mr Chubbs says to his coachman Jack – you can keep the place so long as I like you. P is an upper servant. & must not hurt their feelings – The Unitarian Jester the fool of the XIXth century for our rich men.

(See p 284) God in History.

Sketch towards a Sermon.

There is a Plan in the movements of men — as much as in those of the stars. Yes a Plan everywhere. e.g. growth of a silk-weed. notice the relation of its seed to the elements &c. the wind for its wings, &c. the insects that feed on its blossoms. (butterflies & tortoise shaped bugs &c) so in all.

Who controls them? Each man takes care 1. of himself. 2 his family. 3. dependents, acts 4 with reference to society. 5 to the Nation. So the nation 1. acts with ref to itself. 2 its colonies & allies. 3. to other nations. But who takes care of the Race and in the course of the world in the Man? This is God. Nature the going-forth of God in material manifestation. no seemingly adverse will — hence obedience. also Bugs &c. Mankind the going-forth of God also in spiritual manifestation. with seemingly adequate forces & hence disobedience.

But it is all to result at last in voluntary obedience. Make then Nature, as Gov. Spirit also serves. Nat.?

Show how things happen that could not be expected. Goths & Vandals &c saved the world. &c. Prot Ref — Fr. Rev. Am. Rev. &c. &c. How God is hopefully getting ready out of a sinning world! (Castlereagh's pains conception & therefore behind things) to take now than so many for a time &c. Metternich &c. effect humane — So now things. Excommunicated &c. Persecutions of Xns. ch. Reformation. Persecution in Eng. &c. &c.

245. (209) Great men again

1. They do the work that many could not do — in organisation &c.

2. If successful when they die — men think they must stop. & so turn back to the flesh-pots of authority. e.g. in Luther. Paul — Jesus &c. &c. Moses. Mahomet. &c &c.

3. Great events of this day seem not so dependent on great men as before — on elevation of the mass — &c. Am. Rev. no *one* great man. so in Eng. Rev. so in Fr. Rev — tho there came a *Cromwell*. *Washington* & *Napoleon*. But they did not the work of the Rev — tho *Cromwell* & *Nap* & *Wash*. were mighty instrumental in organizing new alterations. (? the part we take in this?)

Barabbas & X

"Not this man but Barabbas."

so we say now. If once came & says in 1857. Not the nonsense of the rich &c. the answers of the ch. "not this" &c

so at Triers

so now if one says let us drink not Rum! "not this" &c

2. Let us have no War — ! — —

— — — — — Slavery — ! — — —

— — not tell lies — — ! — — —.

The Fundamental Xteristik of Xty. (Serm 425)

the free development of the self-consciousness of Man.

i.e. A. of his divine side Piety relation to God &c

B. — — human — a goodness — — man &c.

b Science — — Nature &c.

I Show the Position of Xty among the Rels. of the world

1. the only that as such offers the absolute Rel.

2. — — — of which the others &c.

3. — — — is capable of infinite development.

II. — — Position of the Sects to Xty.

1. Xty not on Authority &c this on Facts &c

2. 2 classes of Sects — A God as King — &c

B. — — Father. &c

Sermon Sketches.

III The Probable Result for the Future

1 Xty identified with Man. (1) shown psychologically

(2) corroborated by History. overcame Judaism & Heathenism

for it succeeds as a solvent in wide circles of Barbarism

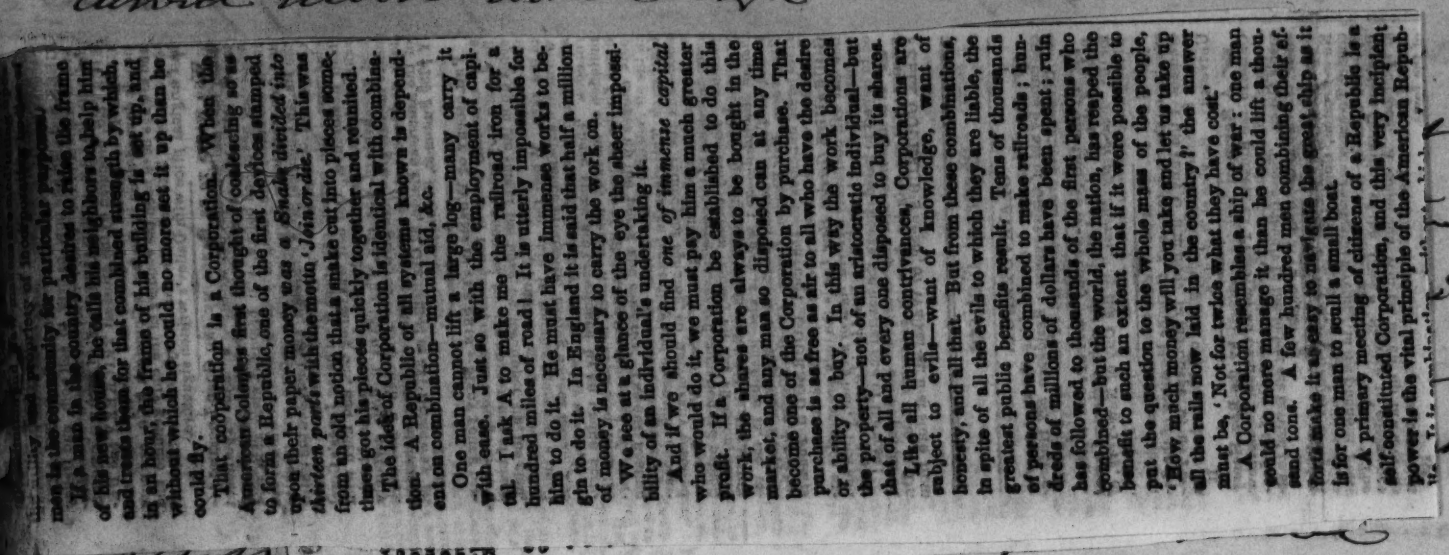
2. Man in Progress, so Xty — separation of the unessential for national (critical) process. of pure truth. (philosophical,) development of truths & application to life. (practical)

3. The truths of Absolute Religion will become facts. a Xn home — when men have a domestic unity of action. a Xn Society when they in social unity of action; a Xn State with national unity of action & a Xn world with entire unity of action.

(Sermon 4,76) 4. Note the causes wh retard the War. Egoism. (See Lect on Progress) Xty opposed to all selfish exclusiveness. in State (Despotism aristocracy &c) in Church - (same). in Society (tyranny of Strong over weak)

5 Causes of Progress -

See how good comes out of evil - rotary motion of earth & gravity - the man moves on in a gradual curve $\frac{1}{66}$. almost straight.



a sight & a thought.

In a summer evening twilight, while the curved moon looked thro' the trees - I have heard

the utility and propriety of incorporating [illegible] men in the community for particular purposes.

If a man in the country desires to raise the frame of his new house, he calls his neighbors to help him and treats them for that combined strength by which, in an hour, the frame of his building is set up, and without which he could no more set it up than he could fly.

That coöperation is a Corporation. When the American Colonies first thought of coalescing so as to form a Republic, one of the first devices stamped upon their paper money *was a Snake divided into thirteen parts* with the motto '*Join or die.*' This was from an old notion that a snake cut into pieces sometimes got his pieces quickly together and reunited.

The idea of Corporation is identical with combination. A Republic of all systems known is dependent on combination—mutual aid, &c.

One man cannot lift a large log—many carry it with ease. Just so with the employment of capital. I ask A to make me the railroad iron for a hundred miles of road! It is utterly impossible for him to do it. He must have immense works to begin to do it. In England it is said that half a million of money is necessary to carry the work on.

We see at a glance of the eye the sheer impossibility of an individual's undertaking it.

And if we should find *one of immense capital* who would do it, we must pay him a much greater profit. If a Corporation be established to do this work, the shares are always to be bought in the market, and any man so disposed can at any time become one of the Corporation by purchase. That purchase is as free as air to all who have the desire or ability to buy. In this way the work becomes the property—not of an aristocratic individual—but that of all and every one disposed to buy its shares.

Like all human contrivances, Corporations are subject to evils—want of knowledge, want of honesty, and all that. But from these combinations, in spite of all the evils to which they are liable, the greatest public benefits result. Tens of thousands of persons have combined to make railroads; hundreds of millions of dollars have been spent; ruin has followed to thousands of the first persons who combined—but the world, the nation, has reaped the benefit to such an extent that if it were possible to put the question to the whole mass of the people, 'How much money will you take and let us take up all the rails now laid in the country?' the answer must be, 'Not for twice what they have cost.'

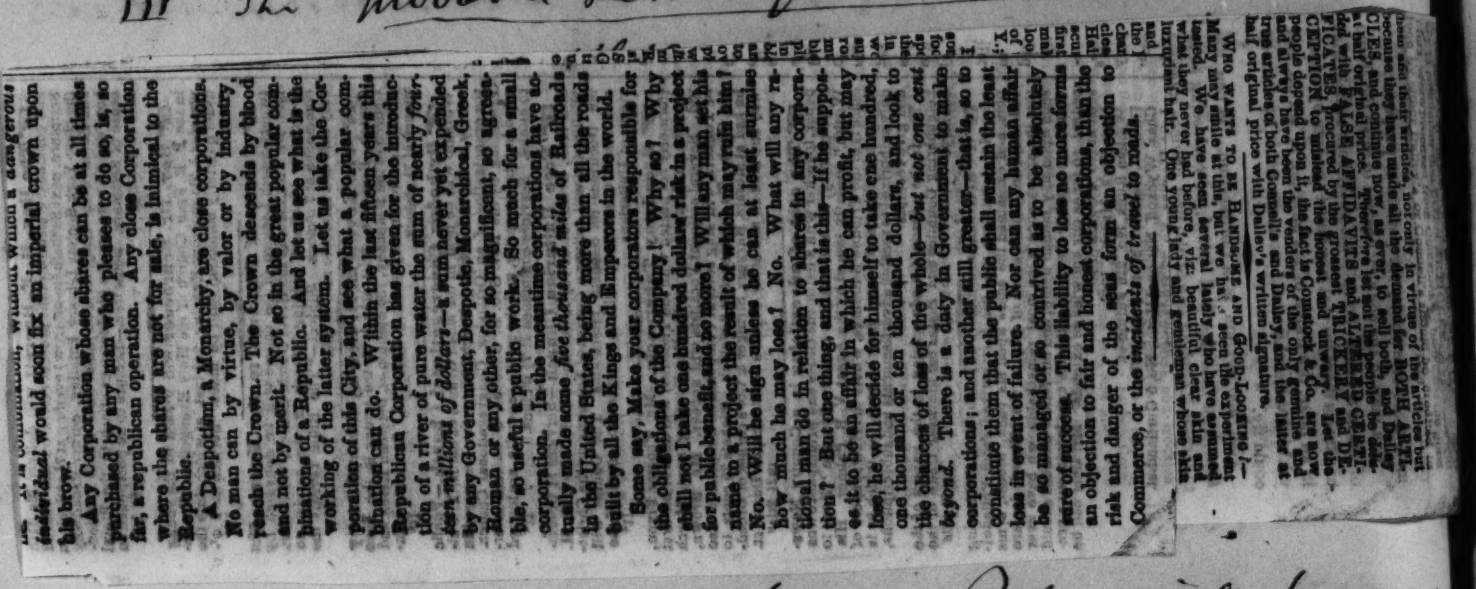
A Corporation resembles a ship of war: one man could no more manage it than he could lift a thousand tons. A few hundred men combining their efforts make it as easy to navigate the great ship as it is for one man to scull a small boat.

A primary meeting of citizens of a Republic is a self-constituted Corporation, and this very incipient power is the vital principle of the American Republic. It is combination

when that picture & the past were all the pres=ent & both wrapped in a [illegible] [illegible] thereon. But all around the village dogs - cur, mastiff & Terrier, Puff & all - barked without ceasing at the moon & the music.

General Love & Hate.

I know some that have a general love for men - for all men. They look after the good side - love individuals strongly & the race strongly - all things strongly & hate nobody & no thing - not even spiders & mosquitoes. I can com=prehend that. But I know others that hate men both specifically & generally. They love only one - themselves - the little feeling they have for others seems selfish, loving Tom & Peter only as part of themselves. I know one I cannot understand it. [illegible] eminent example of this general Hate. but a



Sermon Sketches.

III The probable Result for the Future

It is combination, without which a *dangerous individual* would soon fix an imperial crown upon his brow.

Any Corporation whose shares can be at all times purchased by any man who pleases to do so, is, so far, a republican operation. Any close Corporation where the shares are not for sale, is inimical to the Republic.

A Despotism, a Monarchy, are close corporations. No man can by virtue, by valor or by industry, reach the Crown. The Crown descends by blood and not by merit. Not so in the great popular combinations of a Republic. And let us see what is the working of the latter system. Let us take the Corporation of this City, and see what a popular combination can do. Within the last fifteen years this Republican Corporation has given for the introduction of a river of pure water the sum of nearly *fourteen millions of dollars*—a sum never yet expended by any Government, Despotic, Monarchical, Greek, Roman or any other, for so magnificent, so agreeable, so useful a public work. So much for a small corporation. In the meantime corporations have actually made some *five thousand miles* of Railroads in the United States, being more than all the roads built by all the Kings and Emperors in the world.

Some say, Make your corporators responsible for the obligations of the Company! Why so? Why shall not I take one hundred dollars' risk in a project for public benefit, and no more? Will any man set his name to a project the result of which may ruin him? No. Will he sign unless he can at least surmise how much he may lose? No. What will any rational man do in relation to shares in any corporation? But one thing, and that is this—If he supposes it to be an affair in which he can profit, but may lose, he will decide for himself to take one hundred, one thousand or ten thousand dollars, and look to the chances of loss of the whole—*but not one cent beyond*. There is a duty in Government to make corporations; and another still greater—that is, so to constitute them that the public shall sustain the least loss in event of failure. Nor can any human affair be so managed or so contrived as to be absolutely sure of success. This liability to loss no more forms an objection to fair and honest corporations, than the risk and danger of the seas form an objection to Commerce, or the *incidents of travel* to roads.

them and their articles, not only in virtue of the articles but
because they have made all the demand for BOTH ARTI-
CLES, and continue now, as ever, to sell both, and Dalley
at half original price. Therefore let not the people be delu-
ded with FALSE AFFIDAVITS and ALTERED CERTI-
FICATES, procured by the grossest TRICKERY and DE-
CEPTION to mislead the honest and unwary. Let the
people depend upon it, the fact is Comstock & Co. are now
and always have been the venders of the only genuine and
true articles of both Connell's and Dalley, and the latter at
half original price with Dalley's written signature.

WHO WANTS TO BE HANDSOME AND GOOD-LOOKING?—
Many may smile at this, but we have seen the experiment
tested. We have seen several lately who have assumed
what they never had before, viz: beautiful clear skin and
luxuriant hair. One young lady and gentleman whose skin

3. The truths of Absolute Relig. will become facts. a. In the home — where men have a domestic unity of action. a. In the Society where there is social unity of action; a. In the State with national unity of action. & in the World with universal unity of action.

(Sermon 2,26) 4. Notice the causes wh. retard the War. Egoism (See Lect on Progress) & of these those of all selfish exclusive ups. in State (Despotism aristocracy &) in Church — (Same). in Society (tyranny of Stiff dead walls)

5 Causes wh. help —

See how God comes at the end. — rotary motions of earth & year — yet men move on as in a gradual curve $\frac{1}{66}$. almost straight.

A sight & a thought.

In a summer evening twilight, while the curved moon looked thro' the trees - I have heard some romantic lad discourse music out of his flute. Youths & maidens - breathless felt its soothing & quickening enchantment. To them it seemed a heart - that they never knew - & presented a picture which would never become real. but in this moment the music raised them to that realm of the Ideal where that picture & that heart were alike present & both wrapped in a sublime world of their own - But all around the village dogs - curs. mastiffs & terriers. pups & all - barked without caring at the moon & the music.

General Love & Hate.

I know some that have a general love for men - for all men. They look after the good side - love individuals strongly & the race strongly - all things strongly & hate nobody & no thing - not even spiders & mosquitoes. I can comprehend that - But I know others that hate men, both specially & generally. They love only one - themselves - the little feeling they have for others seems selfish, loving Tom & Peter only as part of themselves. I know one I cannot understand it. [illegible] eminent example of this general Hate. Let

III The probable Result for the Future

[illegible] (?)

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WHO WANTS TO BE HANDSOME AND GOOD-LOOKING?—Many may smile at this, but we have seen the experiment tested. We have seen several lately who have assumed what they never had before, viz: beautiful clear skin and luxuriant hair. One young lady and gentleman whose skin and face were truly disgusting with eruptions, and freckles the Italian Chemical Soap cleared it, and one cake too; also changes the color of sunburnt or yellow skin to a healthy clearness. We, ourself, can speak from using Jones's Coral Hair Restorative. Our hair was falling out, and filled with scurf, and this entirely remedied it. It has been used by the first merchants of our city, who tell us it does certainly make the hair grow and give red or gray hair a fine dark look, and is sold at the low price of three shillings at the sign of the American Eagle, 82 Chatham-st or 321 Broadway, N. Y.; 139 Fulton-st, Brooklyn. m21 2teod

PHILOSOPHY OF WORMS IN THE SKIN.—Many young persons—especially those of full habits, or who indulge in rich food—are very much annoyed by the appearance of black spots upon the side of the nose, on the upper lip, the chin, the forehead, &c. resembling grains of gunpowder sticking in the skin. When the skin is roughly squeezed, a small worm-like substance protrudes, having a black head. The supposition, however, that they are in reality *worms*, is erroneous. These spots are occasioned by an undue accumulation of the fatty matter which is separated from the blood for the purpose of lubricating the skin; and this overplus chokes up the pores and *concretes*. The dust floating in the air, adheres to this greasy substance, and causes the *black speck*. This gives the face a dirty and disgusting appearance—and the remedy of *squeezing*, so universally resorted to, is not only painful but frequently useless. Very often the over-distension of the pores causes inflammation and painful pimples. The only *certain* remedy for this affection, is to wash the face frequently with warm water and GOURAUD'S *Italian Medicated Soap*; which is also infallible in the removal of Tan, Freckles, Sallowness, Redness, Pustules, Ringworm, Salt Rheum, Chaps, Cracks, Chafes, &c.—besides being delicious for shaving! GOURAUD'S *Poudres Subtile* are warranted to eradicate superfluous human hair. GOURAUD'S *Grecian Hair Dye* is the only preparation extant that will positively dye *red, light* or *grey* hair, a rich and unchangable black! GOURAUD'S *Liquid Rouge* is designed to impart to pallid cheeks the natural hue of the rose!

☞ It is important that these articles should be purchased *genuine*; this can *only* be done by procuring them at Dr. FELIX GOURAUD'S dépôt, 67 Walker-st. first store from Broadway,

General Notices.

CLAIRVOYANCE.

☞ **Dr. Webster** is daily making the most marvelous cures by aid of Clairvoyance. Residence 532 Hudson-st. Consultations from 10 A. M. till 4 P. M. m21 2weodis*

☞ **From the New-Jersey Mirror**, Jan 17, 1846—*Public notice*—V. B. PALMER is the *only authorized agent* for the "*New-Jersey Mirror*," in the City of New-York, of which public notice is hereby given. m21 3t

☞ **Rev. D. F. Robertson** will preach on Sabbath evening on the Scriptural and Catholic Meaning of the Sacrament of the Holy Communion, in the Chapel of the Theological Seminary on University-place, one block above the University. Service at 7½ o'clock. 1t

☞ **A Sermon** will be preached by the Rev. Henry Chase in the Rutgers-st. Presbyterian Church, To-morrow Evening, and a collection will be taken up in aid of the Seaman's Cause. Those friendly to the object are invited to attend. Service to comence at 7 o'clock. 1t*

☞ **Lectures on the Jews.**—Rev. Hollis Read, of New-Preston, Conn. will deliver the next Lecture of this course, To-morrow (Sabbath) Evening, in the Duane-st. Presbyterian Church, (Rev. Dr. Alexander's.) Subject. "The President Condition of the Jews." Service to commence at 7½ o'clock. A collection will be taken up in aid of the funds of the American Society for meliorating the condition of the Jews. 1t*

☞ **The Rev. B. F. Barrett** will deliver his 11th and concluding lecture of the present series on the Sacred Scripture, next Sabbath (to-morrow) evening at 7½ o'clock, in the New-York Society Library building, corner Broadway and Leonard-st. Subject: The importance which Swedenborg and all who receive his doctrines attach to the literal sense of Scripture. Seats free.—Lecture to be postponed in case of a storm. m21 1t*

☞ **Rev. Dr. Schroeder** will preach to the young in the P. E. Free Church of the Holy Evangelists (Vandewater-st.) To-morrow Evening, 22d inst. at which time the usual quarterly collection will be made. Service at 7 o'clock. 1t*

☞ **Course of Lectures to the Young.**—The twenty-fourth Lecture of the course will be delivered by Rev. Dr. PHILLIPS, in the North Dutch Church, William-st. to-morrow (Sabbath) evening, March 22, the service to commence at 7 o'clock. Subject—"The Bible reveals the only safe and infallible rule of life." 1t*

☞ **The Rev. Wm. H. Lewis**, Rector of Calvary Church, Brooklyn, will preach to the young in the Free Church of the Epiphany, 130 Stanton-st. between Essex and Norfolk sts. on Sunday evening, March 22. Service to commence at 7½ o'clock. 1t*

☞ **Orthodox Congregational Church.**—Public Worship will be held in the small Chapel of the N. Y. University on Sabbath evening, March 22d, by those engaged in the organization of an Orthodox Congregational Church. Preaching by the Rev. Geo. B. Cheever, D. D. All interested in this enterprise, and the public generally, are invited to attend. Services commence at 7½ o'clock. 1t*

☞ **Free Unitarian Church.**—Services at Columbian Hall, Grand-st. at 10½ A. M. and 3 P. M. Rev. O. H. Wellington will deliver a Course of Sermons on the Christian Docrines on Sabbath afternoons. The Course will commence to-morrow, with a concise statement of the views of Unitarians. 1t*

☞ **Broadway Tabernacle.**—Mr. Thomas Flynn, (formerly connected with the Theatres) will deliver his first Lecture on Temperance on Monday Evening next, March 23d. Several eminent Vocalists will appear. Mr. Brown, of Yonkers, will sing several Temperance Songs, and also Mr. Cook. To commence at 8 o'clock. Tickets 25 cents, to be had at Messrs. Burgess, Stringer & Co.'s corner of Broadway and Ann-st. and at Mr. Flynn's residence, 85 Duane-st. m21 2tis*

☞ **The cost of advertising** in a Country Newspaper, together with a list of the Cities and principal towns in the country, far and near, is contained in the "Road to Wealth," recently issued by the Agent, V. B. Palmer. His office is in the Tribune Buildings, where the Newspapers of the several cities and towns may be seen, for which he is duly authorized to receive advertisements and subscriptions, and give receipts.

This is the season for advertising in the papers of the neighboring Counties and States for the near trade of the country. m21 3tis

☞ **A Card.**—The subscribers do hereby state that having seen Mr. John Carr, who has just arrived from Philadelphia, and examined the scars upon his back, breast, arms and neck, and from a sense of duty to the afflicted, declare that the appearance is the most remarkable we have ever seen upon any human being, and our fellow citizens should visit him, to satisfy themselves that his cure is without a precedent, so far as our knowledge extends. Mr. Carr can be seen at No 4 Cortland-st.

New-York, March 1, 1846.

a sight & a thought.

In a summer evening twilight, while the curved moon looked thro' the trees – I have heard some romantic lad discourse music out of his flute. Youths & maidens – breathless felt its soothing & quickening enchantment. To them it revealed a Poet – that they never knew – & published a picture which would never be seen else. But in that moment – the music raised them to that realm of the Ideal where that picture & its poet were alike present & both enjoyed in a sublime unity therein. But all around the village dogs – cur, mastiff & terrier, pup & all – barked without thinking of the moon & the music.

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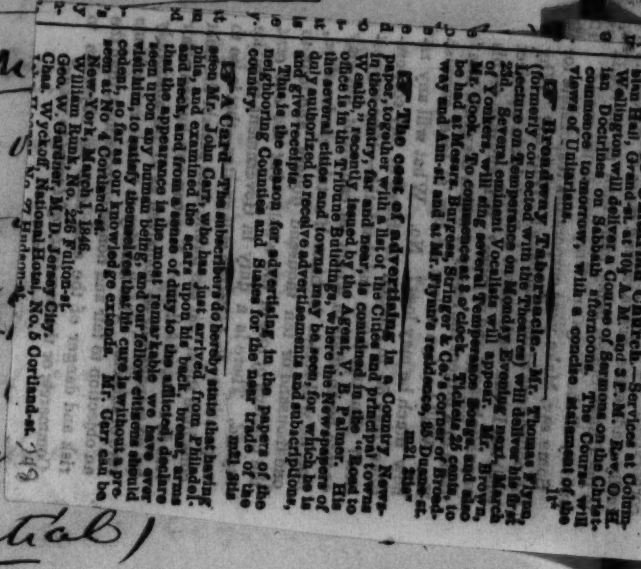

247

Sermon Sketches.

III The probable Result for the Future

1 Xy identified with M[illegible]

(2) corroborated by History. [illegible]

for [illegible] are 2 [illegible]

2. Man in Progress, to Xy [illegible]

intuitional for national [illegible]

for one. (Unbelief,) [illegible]

Application to Life. (Practical)

3. The truths of Absolute Rel. will become facts. a Xn home — where men have a domestic unity of action. a Xn Society where there is Social unity of action; a Xn State with national unity of action Then X world with entire unity of action.

(Sermon 426) 4. Notice the causes wh retard the War. Synonymes (See Lect on Progress) Xy opposed to all selfish exclusive ways. in State (Despotism aristocracy*) in church - (Same). in Society (tyranny of Strong over weak)

5 Causes of the prog—

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New-York, March 1, 1846.
William Runk, No. 226 Fulton-st.
Geo. W. Gardner, M. D. Jersey City.
Chas. Wyckoff, National Hotel, No. 5 Cortland-st.
No. 27 Hudson-st.

248

a sight & a thought.

In a summer evening twilight, while the
curved moon looked thro' the trees — I have heard
somewhat loud discourse music out of
breathless pet
continued. To them
they never heard
such noble move-
ment — the music
of the Ideal
when that ... was a little pas-
-sant & bold cropped in a roistering ...
throw — But all around the village dogs —
cur, mastiff & terrier, pup & all — barked
without ceasing at the moon & the music.

st. Consultations from 10 A. M. till 4 P. M. m21 2wood

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University. Service at 7½ o'clock.
1t

☞ **A Sermon** will be preached by the Rev. Henry
Chase in the Rutgers-st. Presbyterian Church, To-morrow
Evening, and a collection will be taken up in aid of the Sea-
man's Cause. Those friendly to the object are invited to at-
tend. Service to comence at 7 o'clock.
1t*

☞ **Lectures on the Jews.**—Rev. Hollis Read, of
New-Preston, Conn. will deliver the next Lecture of this
course, To-morrow (Sabbath) Evening, in the Duane-st. Pres-
byterian Church, (Rev. Dr. Alexander's.) Subject, "The
President Condition of the Jews." Service to commence
at 7½ o'clock. A collection will be taken up in aid of the
funds of the American Society for meliorating the condition
of the Jews.
1t*

☞ **The Rev. B. F. Barrett** will deliver his 11th
and concluding lecture of the present series on the Sacred
Scripture, next Sabbath (to-morrow) evening at 7½ o'clock, in
the New-York Society Library building, corner Broadway
and Leonard-st. Subject: The importance which Sweden-
borg and all who receive his doctrines attach to the literal
sense of Scripture. Seats free.—Lecture to be postponed in
case of a storm.
m21 1t*

☞ **Rev. Dr. Schroeder** will preach to the young
in the P. E. Free Church of the Holy Evangelists (Vande-
water-st.) To-morrow Evening, 22d inst. at which time the
usual quarterly collection will be made. Service at 7 o'-
clock.
1t*

☞ **Course of Lectures to the Young.**—The
twenty-fourth Lecture of the course will be delivered by
Rev. Dr. PHILLIPS, in the North Dutch Church, William-st.
to-morrow (Sabbath) evening, March 22, the service to
commence at 7 o'clock. Subject—"The Bible reveals the
only safe and infallible rule of life."
1t*

☞ **The Rev. Wm. H. Lewis,** Rector of Calvary
Church, Brooklyn, will preach to the young in the Free
Church of the Epiphany, 130 Stanton-st. between Essex and
Norfolk sts. on Sunday evening, March 22. Service to com-
mence at 7½ o'clock.
1t*

☞ **Orthodox Congregational Church.**—Public
Worship will be held in the small Chapel of the N. Y. Uni-
versity on Sabbath evening, March 22d, by those engaged in
the organization of an Orthodox Congregational Church.
Preaching by the Rev. Geo. B. Cheever, D. D. All inter-
ested in this enterprise, and the public generally, are invited
to attend. Services commence at 7½ o'clock.
1t*

☞ **Free Unitarian Church.**—Services at Colum-
bian Hall, Grand-st. at 10½ A. M. and 3 P. M. Rev. O. H.
Wellington will deliver a Course of Sermons

General Love & Hate.

I know some that have a general love for men — females, men. They look after the good side — love individuals strongly & the race strongly — all things strongly & hate nobody & no thing — not even spiders & mosquitoes. I can comprehend that — But I know others that hate many, both specifically & generally. They love only one — themselves — the little feeling they have for others seems selfish, loving Tom & Peter only as part of themselves. I know one I cannot understand it. If the [illegible] eminent example of this general Hate. Let

III The Probable Result for the Future

It is combination, without which a *dangerous individual* would soon fix an imperial crown upon his brow.

Any Corporation whose shares can be at all times purchased by any man who pleases to do so, is, so far, a republican operation. Any close Corporation where the shares are not for sale, is inimical to the Republic.

A Despotism, a Monarchy, are close corporations. No man can by virtue, by valor or by industry, reach the Crown. The Crown descends by blood and not by merit. Not so in the great popular combinations of a Republic. And let us see what is the working of the latter system. Let us take the Corporation of this City, and see what a popular combination can do. Within the last fifteen years this Republican Corporation has given for the introduction of a river of pure water the sum of nearly *fourteen millions of dollars*—a sum never yet expended by any Government, Despotic, Monarchical, Greek, Roman or any other, for so magnificent, so agreeable, so useful a public work. So much for a small corporation. In the meantime corporations have actually made some *five thousand miles* of Railroads in the United States, being more than all the roads built by all the Kings and Emperors in the world.

Some say, Make your corporators responsible for the obligations of the Company! Why so? Why shall not I take one hundred dollars' risk in a project for public benefit, and no more? Will any man set his name to a project the result of which may ruin him? No. Will he sign unless he can at least surmise how much he may lose? No. What will any rational man do in relation to shares in any corporation? But one thing, and that is this—If he supposes it to be an affair in which he can profit, but may lose, he will decide for himself to take one hundred, one thousand or ten thousand dollars, and look to the chances of loss of the whole—*but not one cent beyond.* There is a duty in Government to make corporations; and another still greater—that is, so to constitute them that the public shall sustain the least loss in event of failure. Nor can any human affair be so managed or so contrived as to be absolutely sure of success. This liability to loss no more forms an objection to fair and honest corporations, than the risk and danger of the seas form an objection to Commerce, or the *incidents of travel* to roads.

hem and their articles, not only in virtue of the articles but because they have made all the demand for BOTH ARTICLES, and continue now, as ever, to sell both, and Dalley at half original price. Therefore let not the people be deluded with FALSE AFFIDAVITS and ALTERED CERTIFICATES, procured by the grossest TRICKERY and DECEPTION to mislead the honest and unwary. Let the people depend upon it, the fact is Comstock & Co. are now and always have been the venders of the only genuine and true articles of both Connell's and Dalley, and the latter at half original price with Dalley's written signature.

WHO WANTS TO BE HANDSOME AND GOOD-LOOKING?—Many may smile at this, but we ha[ve] seen the experiment tested. We have seen several lately who have assumed what they never had before, viz: beautiful clear skin and luxuriant hair. One young lady and gentleman whose skin

3. The truths of Absolute Rel. will become facts. a. in the home – when man has a domestic unity of action. a. in the Society when there is social unity of action; a. in the State with national unity of action & in the world with universal unity of action.

(Sermon 426) 4. Notice the causes wh. stand in the War. Ignorance. (See Lect on Progr.) & of opposed to all selfish exclusive sp. in State (Despotism aristocracy &) in Church – (Same). in Society (tyranny of Stg over weak)

5. Causes etc. [illegible] –

See how God comes out of all – notwithstanding motions of earth & year – one moon more der in a gradual curve $\frac{1}{66}$, almost straight.

a sight & a thought.

In a summer evening twilight, while the curved moon lifted itself thro' the trees — I have heard some romantic lad discourse music out of his flute. Youths & maidens — breathless felt its soothing & quickening enchantment. To them it seemed a poet — that they never knew — & published a picture which would never be seen. but in that moment — the music raised them to that realm of the Ideal where that picture & that poet were visible pres=ent & both enjoyed in a sublime world of heaven — But all around the village dogs — cur, mastiff & Terrier, pup & all — barked without ceasing at the moon & the music.

General Love & Hate.

I know some that have a general love for men — for all men. They look after the good side — love individuals strongly & the race strongly — all things strongly & hate nobody & no thing — not even spiders & mosquitoes. I can com=prehend that — But I know others that hate men, both specifically & generally. They love only one — themselves — the little feeling they have for others seems selfish, loving Tom & Peter only as part of themselves. I know one I cannot understand it. — that is that eminent example of this general Hate. Let a

Sunday the 8th of Feb. I took my kennel of the Pulpit at Spring Street – I will say nothing of it here

Monday Feb 16

I have been ill all the past week I have been ill- & am by no means yet well. The Dr says nervous but the head is in bad condition. I fear I must set myself down as a permanent invalid & abandon all my favorite literary schemes! If it must be so – I will never complain. I suffer now for cares that extend back to my childhood – for the exertions I made to obtain an education. I have done for years twice over the work of a man –. I could do no other. So here I am – with my powers diminished but at the time I wish to use them!

Yesterday was a violent snow storm – the worst I have known for many years. Hence I went to Boston tho' against the advice of the Family & Square Cousin.

p. 168/ Unity of Action.

I. see it everywhere in Nature, not apparent but real. Heat & cold – attraction & repulsion, life & death, Positive & negat. centripetal & centrifugal. all Harmony – note the seeming exceptions – the Volcano & Earthquake, how explained. by reference to a plan which it takes 1000s of years to carry out. e.g. the formation of coal – show the process from the carbonic acid gas into air – then the carboniferous plants &c. down to the coal &c. looked at before completion of all not intelligible. Still a rule &c.

II. Necessity thereof in Man.

1 In Individual, show a man who now is a tinker – & then a tanner &c. now studies a little chemistry – then Law &c. this as many elements as a horse &c a team in all. Show the opposite &c &c. Aim to bring out normally the Intel. powers &c.

2. In a Family – the waste of time, material, labor &c into
Note the effect of a step mother & any disorganizing person – in a new thing – domestic unity of action. the order &c. of a real family – on husband & wife – on all settling to make money out of them &c &c
Family &c. economy, peace, comfort &c. Aim &c.

3. In a state – national unity of action. France in the time from Charlemagne to ~~Louis XI~~. St Louis (IX.) then to Louis XVI. France now – or U.S. show the aim –

4. In Society within the state – between the Family & the state. actual condition of things. possible & desirable condition. How to go from fact to Ideal.

251. Unity of action continued.

(I) 1. Conditions of this social unity of action within the State

1. The benevolence of the Strong.

2. diffusion of knowledge among the people.

3. Prevalence of real Xty – the abs. Rel.

(ii) Results of this Social unity of Action —

1. Material plenty = comfort – food. shelter &c. for all!

absence of want –

2. Intellectual culture &c. in all.

3. Moral & religious culture of all —.

& thus the perfected development of Man –

III. a Mundane unity of action – between nations.

consider that in case of defect. nat. unity – polit. Association
springs up to take its place. e.g. Huguenot League, Cath. League;
Hanseatic. L. Swabian L. Lutheran L. & Catholic L. in Germ.; Oran
L. in Holland. Anti corn-Law Leag. &c. Protection party in Engd.

There is an imperfect organization of a faction – i.e. a party
at length seen on corners & masses a comprehensive Association or universal
that aims not at universals & ultimates &c. in so in defect. Soc
principles
ial unity of Ac. there come Banks. Companies with
strikes conspiracies &c &c Trade-unions, odd-fellows. guilds &c
special charters. Manufacturing Co's. &c. &c., one selfish corp
at length a comprehensive Assn.
organized for its own purposes – giving the least & taking the most!

Man & the Earth.

Eccles. V. 9.

Ideal Relation of Man to Nature – solidarity of Man & Earth &c.

I History of real property.

1. For God – sacred ground. { See in the old Superstitions traces of
2. Tribe – national — { all these. Imperfect right of Ind. to title of Real Estate
3. Individual personal —. { soil in Bible. Right of Eminent Domain.

II. Show the difficulty of first of appropriating Land. to a person, 1 objections of the Mass. 2 resistance of the Strong & lord = lord. early legislation. (B.C. Pastoral. cod. Legum Barbarorum. Laws to protect property in the fields – Ripuarian &c. Corpus Jur. Civ.) 3. claims which the State still makes. Eminent domain &c.

III. Show that now this difficulty is overcome & men dont burn the standing corn, &c. or steal watermelons –) & the danger is all the other way. 1 that the poor be shut out from the Land. (England. Italy &c. &c.)

2. that real Property become the monopoly of a few. in Engd. less than 30,000 land holders! See the action here – "add field to field." &c.

IV. In a State where there was domestic – social & national unity of action – the Land will be for all. no man will hold it in severalty – & in capite. belong in trust.

253. &c ~~[illegible]~~ Man's relation to Earth &c

Man needs the Earth – but it needs man also.

1 as the complement of material & unconscious things.

2. To develope its ~~[illegible]~~ powers – in Agriculture & all the arts.

3. To develope its thoughts – Science &c. mun, astrony. Electricity &c &c

4. To learn also its meaning & work in the universal love.

wonderful to see the quickening of things – the fitness of each for its place &c.

Unity in the World & Tendency &c.

Things appear together marvellously in the world.

1. a body subject to but one force as the mass of the solar system—assumes the spherical form: to 2 forces an ellipsoid, & so on down to hexagons & dodecahedrons &c. notice then in a plant where they were formed by pressure out of a sphere—while in crystals the angular were the norm & not the spherical.

2. see how all plants & animals stand especially related to the Earth—Equilibrium of man & the circulation of the sap—so of a plant. corn & cattle could not stand at poles &c.

so see (1.) their relation to gravitation } all things either
(2) — — — Light } are animate
(3.) higher beings to other modes of external development—Sound &c. &c. &c.

3. consider the various organizations of Nature
(1). crystals—live but in the moment of formation—their life seems within form. (2) animals. form for their life:, (3) Man &c. &c. who lives forever &c.
(2) attraction (mechanical, chemical &c &c) seems the lowest form of Unity in complexity. see the steps from that to self-consciousness, & absolute freedom of will note the gradualness of this passage &c.

Tendencies in the Xn sects.

Show how all tends to unity with itself & then to unify the world. Remember the various organisations of thought in Rel. & 2 the hostility of these. Show the ill & the good — In Science as in social progress war has a work to do in a rude state. Refer to this part show what has been done by men with what they called Xty & how they conquered

1. Judaism. 2 Paganism. 3 Heathenism

Show through what has been gained to the Race
— — 2. — also has been lost or delayed.
Show now that there are two tendencies at work — activity & to what

1. a doctrinal — looking for authority. "Believe"!
2 — progressive — Truth. Freedom. comfort & for all men & Goodness & Piety. &c. "Live"!

Show the tendency in Europe, here in Am. Prot — gained 0 since 16th C. Cath — in advance of Prot. every way. Prot — not authoritative &c. not progressive &c. so a new form of Xty — as Abs. Rel — it will try its hands — forms — institutions yet another.

21. Relation of world to Man p. 254 (250–4.)
21½ Relation of modern thought to Xty —
22. Tendencies of Xn sects p. 255.
23 God in History Providence p. 244. (written)
24 civilization & its tendencies. 262.
25 social unity of action. 250.

W. Fundamental Xtianity of Xty. (246.–
W obstacles in the way of ——— 24
W. Sermon of sects & their Tendencies in the Xn ch. (255)
Tendency of modern thought in ref. to Xty.
State & Power in the Chs. &c. (I p 518.)
W. Power of Beauty in world & its Meaning.
W. Political Application of Xty to Man. 4th July.
Relation of world to Man &c. (252–.)
unity in the world. (254
civilization – its evils & tendencies (262)
Social unity of Action. (250–

of treating Offenders Kindly. p. 25.
" Despair.
" Public worship
" Reverence

1

In all the world there's nothing fair
which doth not to my bosom bear
Jesus X — the ~~source~~ cause & Spring
Of all that's fair in every thing.

2

When the morning dawn begins,
and the Daystar upward wins,
then adorned with every grace
I behold thy heavenly face.

3.

Often think I when the light
of the morning beameth bright,
what is een the fairest sky
Mid thy light Eternity?

4.

When the silver moon appears
Mid the heavenly host of Stars —
Then think I — the God of light
With thousand worlds of brighter light.

5

When I walk in early Spring
On fields of flowers just opening,
Then it sings within my soul
"How great is He who made the whole"!

6

Flowers fair, the garden's pride,
The stately lily at my side;
But yet one Lily is more fair,
Jesus X — my flower which compare.

7.

Yet in all the wealth of flowers —
Blown every day in summer hours —
Clear & bright doth He appear
When glory ~~scatters~~ spreads the beauty here,

8.

When I to the fountains go,
Or where the crystal streamlets flow
Then to Him my spirits call,
Is the deepest fount of all. (?)

259

9.

Sweetly sings the nightingale;
Sweetly sounds the flute's soft wail;
But sweeter far than any tone
Comes the Word - Messiah's own.

10.

Beauty is circling in the sky
When Echo swiftly makes reply
But nought so lovely anywhere
As the ~~[illegible]~~ word of X most dear

Take the ss in margin of notes.

11

Oh lovely love - descend to me
And let me all thy lightnings see
Let me see the benevolent glance
Which beameth from thy countenance.

12.

Oh that thy splendours all divine
Might penetrate this soul of mine,
The royal splendours of thy grace
Might charm me out of time & Space.

13.

Oh [illegible] make me whole
From what disturbeth mind & soul
That all the day my longing heart
May behold thee as thou art.

14.

Oh draw my soul to thee in love
That with the angelic choir above
I may exalt thy name alone
And be with thee forever one!

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* Sweetly utters the Echos sounds
On wings of Beauty hovering round;
But sweeter sounds have never broke
Than those dear words which Jesus spoke

The above is fr. Hymn of Angelus Silesius.

261

Work for the next week.

1. Sermon of Small things.
2. continue Neander.
3. Lecture at Lowell, & visit in Boston.
4. go on with Taylor's Scientific Memoirs.

copy'd also the "Parables" &c

March 1.

Sermons for the Month, & so on

1 Small things
2. – Satisfactions of Rel.
3. ~~God in History~~ Gentleness
4. ~~Unity of action p. 250.~~ 'Power of an Idea
Passion Sunday. 5. ~~Of the hosts in Xndom, &c. 258.~~ God in History
Palm April 1. Sermon of Jesus &c
Fast day – Our Nation, Sermon of State
Easter S. 2. Jesus – &c.

work for this week also
1. Honor of Intellect in Rel.
2. continue Mander &c.

Features of our civilisation. (See p. 168.)

divide men in 3 classes. 1. 2. 3 in ref. to moral & social consid.

In I. Int. & sensuality lead. Rel. in back ground. Taste before it.
Art. Music. Literature. Architecture. Phil. of the Senses
Rel. a Show. Humbug &c. Frivolity. Empty Fashion. Lazy Honor
studied. Theatres more than the church. Money not Men

II. Morals & Rel. lead – 2 cases 1. a greater absolute power of Rel. than in I. 2. Rel. bears a greater proportion to Int. & whole culture. C. a motive. Rel. considered the Sac. of more value than the wine, or the cups. Church – more than Theatre
Patriotism. Reforms. Rel. (Prot. Ref. Xty. Am. Rev. &c)
Xtianity serious & earnestness. Reality. vs in I frivolity.
superstition &c show why.
Luther. X. Mahomet. &c. &c. all from this class. Greg VII.
Cromwell Napoleon. Washington Franklin &c. &c. &c.

III. natural wants of body lead. Hungry men &c. &c. Brute force – mostly vassals of the I. no great word – or man here – Hunger & Nakedness – Crime. Violence &c
Millerites. Noise &c
feel the parts. not self-conscious. drunkenness.
Rel in Music. Demonology &c. Superstition Fanaticism. Mormonites &c
Low War. Sensual – beauty &c. No soul begins here.

See the Ref. of today. I controls all things. a 12 men rule Mass. (lights &c of the clock–) they rule by power of God!

Problems of civilization continued.

Take the French noblesse fr Louis XIV. to XVIII. as one form of I class — the Encyclops. &c. as another.

British Parl. as another yet. £ 30.000 for Education — £ 70.000 for stables & kennells of the Queen! while in Irel'd 4.000.000 people ~~[illegible]~~ eat only Potatoes — & drink only water never sleep on bed or blanket — yet Ireland exports superior food enough fr 12 000.000 human each year!

See how our Legislatures — at Washington & Boston — care for Matter — not Man. discussion on the question whether a man shall dig oysters in Taunton got more time than all educational matters &c. Rail-roads more than all relating to welfare of drunkards. Criminals — Paupers. Slaves &c. &c. So in the national Legislature. Legislation controlled by the I class —! So Xty. subjected by Nations — yet has how little altered in the ~~national~~ political — material, ecclesiastical & literary action of people! Show how this class affected Literature at Rome — &c.

Show that the burthen not borne by Rich but middle & Poor classes — e.g. Rich man of Boston taxed in the country &. Prostitution &c. Waste of War. depression of the humbler class.

Hope comes to all! she cometh not to me.
For I am sad & weary of my days.
The Sun shines fair on stone & house & tree;
The early birds warble their youthful lays,
But Sun & Birds to me no fresh refreshment bring!
I know not why but heavy is my heart;
The Sun all day may shine - the Birds may sing,
And men & women blithely play their part;
Yet still my heart is sad - I cannot smile
As I could smile all day in my past youth!
There is no art my sorrow to beguile!
from utmost Heaven
Daily descendeth ~~fire on hill.~~ the Truth,
I look upon her with an earnest face -
& feel no leaping heart when kind is her embrace.

There are always some men who think the world is always on the point of declaring for atheism. But none have the world ever does. All philosophies have to submit this charge while new - that of Anaxagoras, of Socrates, of Locke - of Kant - of Hegel. So it was with Religions. It was said that Jesus & the Apostles turned the world upside down & were themselves atheists. The same was said of Luther & his followers. So it will be said of any thing the world, & yet men will become more religious continually! ah me - there is always the Heaven behind the cloud! Why we can't see that it - we can even know a good deal further than we can see!

In the natural world — among plants it is not each one that is an *individual* — a [illegible]-*leaf* — a tree — each is a congeries of many individuals. Among the *Algae* & among the *Fungi* — perhaps each is an individual — a single vessel. It gives birth to others & extends them in due time!

At a certain crisis starch forms in certain plants — perhaps in all — just as *fat* in animals. This extends the growth of the *plant* or *animal*. By & by the crisis which was anticipated spontaneously by the plant or animal — comes — & the reserved food is drawn upon — the world goes on. It could not have gone on but for this! So in *Families* there are developed *misers* — who hoard — like the Starch- or fat-secreting vessels. Poor blind instruments of Providence. Then comes a *crisis in the family* & the fountain spouts what the Misers heaped — & upholds all. So with the formation of vast accumulations in *Society* — of aristocratic classes in a *Nation* &c. e.g. England was long in making its *deposit of Wealth* in its Kings — Henrys Edwards — till the time came for a *Start* in 16th Century. So in France — the King & Nobles for centuries to Louis XV. But a start made in 1780 — 1830!

Primitive Times. &c.

The early ages of this world's history are dark, & they have therefore been under the benediction of the clergy for a great while! They lead the multitude to the edge of the pit & bid men shudder at the palpable darkness before them. None must venture in. "That's my city" is the region of interference, not Laws, all is Miracle – this is our Heaven. Science can never enter – no profane Reason.")

Geology took a volcano in one hand & an ocean in the other & went down the mountain steps of the huge cavern & lo it was all order – there was no miracle – it was the same law which there that rules everywhere else – this is no longer a Heaven for the clergy for Science & Reason has entered. Law reigns there also. & the clergy will soon abandon it altogether!

'Tis hard to differ from the one we love!
a word, a look can drops of sorrow bring.
a mere - a blow, a sound, a sudden shock
snaps all at once the best attuned string.
Come suicide! nestle down within my breast,
and I will feed thee as the Phenix old,
with my own blood - I'll build for thee a nest.
Therein thou shall sit until my heart is cold!

~~~

The sun was bright, & now the half-hour thins
Her soft enchantment over the veiled scene,
calm as the night - o'er all the sleeping pines,
o'er rock & pine, she sheds her silver sheen.
And all is fraught with light, to-day,
And sun-shown - & snow & rock & pine,
I love them all - so lovely every way,
But ah - their price will never more be mine!
~~~

Effect of a vicious method.

If men took pains to teach children the Ptolemaic system of astronomy in articles; if they declared it there that a supernatural revelation was made to Ptolemy & that all who in his time helped learn & command that system were likewise supernaturally inspired:- if they taught the little innocent to hate all persons who differed from Ptolemy, crying there godless & profane persons, if they asserted that no supernatural revelation was made since that time, & no advance was possible in astronomical science- what would be the effect on the intellectual faculties of the children, & their progress in science? & exactly will be see in the effect of a similar case in the intellectual, moral & religious nature, & their progress in theological science!

When I walk about of day,
I see thy face wherever I stray;
when I sit & muse at night,
Thou art near & my light.
when to God I meet in Prayer.
Lo, my Life! I find thee there.
And in my sleep I feel the grace
of thy spirit & thy face.
Thou mettest me dreams arise
and we so soaring high the Skies.
when the day again begins -
And the morning shows his -
In my Joy & morning praise
Thou mettest my soul & I hear
For thee sweet thrills better Joy.
For thou art mist me all the day
When mettest me sorrows rise,
Thou comest - an angel fair to Skies.
Thy hand o'erwaps the falling tear.
At sight my sorrow cometh near.
when thou my Life, art with me dear.
I Fear no sorrow, fear no fear.

Crime Misery &c &c.

I. Error – unconscious or unintentional transgression of a Law. (Ignorance alone.)

II. Crime Transgression of a Law of Man. 1. unintentional 2. wilful. 3. conscientious. (Making the Poor &c.)

III. Sin Transgression – voluntary, of the Law of God.

1 Hasty – occasional. 2. deliberate & continual

a. Vice is a mode of Sin not accompanied with injury to another. as drunkenness. (respects self.)

b. Injury – a wrong done to another intentionally. (respects also others) (Rich & Poor next together)

Causes of I Ignorance. causes of that. 1 in self. 2 in Parents. 3 in State

— – II. 1 case – Law wrong – C. R. or Instinctive desire seeking its natural gratification

2 — Law right. 1. Misery – as theft. &c

2 Indignation. Colour, &c

3. Wicked heart. of which the causes are 1. bad conformation. 2 neglected Ed. 3. continual exposure to bad influences.

— – III. Bad heart – 1. bad conformation. 2 neglected culture. 3 Misery.

Commitments in England.

1842. 2.237. + 24,350 = ~~22,113~~ 26.587. or 5½ per cent less than 1841.

1843. 5½ — — — — — ,42.

1844 10.3/10 — — — — — ,43.

1845 5½ — — — — — ,44

In 1840.1-2.3. for robberies & riotous Mercat. 1,257

1843-4,5 — — — — — — 124.

In 1845 there were 422 persons transported less than in 1842. In 43.4.5 there 1201 persons transported less than in ,40.1.2.

at this time the population advances with great rapidity! Cause of the change? comparative abundance & low prices. Sir Robt Peel's Speech, in H C Jan 22 (?) 1846. in Spectator, for Jan 24.

272

English Representation (p. 306–.)

In 1793. Earl Grey presented a Petition to Parl. for a Reform in Parl. & from this Petit. it appeared that
70 Members came for 35 places where the elections were mere matters of form.

90 – for 46 places in none of wh. is there near the 50. voters.
37 – 19 — — — — 100. —
52 – 26 — — — — 200 —
20 places in Scotland — — — 100 —
10 — — — — 250 —
13 — — — 100 —
2 — — — — 125 —

294.

Besides 84 individuals send 157 Members to Parl.

150+84 — 150 — —
or 154 — — 307 — — —

I gather this from Walsh's Appeal p XXX 5/6. (2d Ed. Phil. 1819.)

No. of voters in Eng. Scot. Ireland see letter of S. D. Bradford (B.)

England.	Boro's.	Boro' Electors.	counties.	County Electors.
England.	188.	335.193.	69.	445.630.
Wales	14.	10.814.	12.	36.350
Scotland.	20.	35.092.	30.	47.689.
Ireland.	34.	33.590	32.	57.213.
Total	256	414.689	143.	586.882.

23d March.

It is now fifteen years today since I left home - to try my own wings in the world. I little knew what was before me - little of what I was to be & do & suffer. How I am, especially blest - but how much better now than then? I know not - God forgive me for my short comings -! What shall I be at the end of the next 3 lustres - when I am fifty years old! I know not.

Oh Father - who hast ever been with me - & blest me - Keep me in purity & holiness of life. Oh may I be good & do good. Enlighten me with Truth. Endow me with Love - help me to help others. Make me one with thee in Feeling, Thought & Life. Give me Rest in the midst of Toil - & Peace below! May the Years of my continuance be crowned with goodness. & as they lead me on - may I grow wiser - humbler, better - truer & more pious & faithful before man & thee. Keep my Heart stayed on Thee.

274.

Hymn

I

When I to my Father flee,
Take my soul, oh Lord to Thee;
Teach & guide me in my prayer;
Have me in Thy guardian care.

II.

When on earth I go astray,
Guide & lead me in thy way;
when within me springs the tear
give me grace to feel Thee near.

III.

Fill my mind with Truth divine;
Let thy face upon me shine;
~~Let~~ Light fall on me from above,
Fill my Life with living Love.

IV

Let my Life & thine be one;
I a ray from Thee the Sun.
Thou my God - & Thou my Sire!
Fill my soul with living fire.

V.

Give me Peace & give me Rest -
~~And~~ I will be forever blest -
Let me feel thy holy love -
which ~~flows~~ below - with those above.

Isolated Facts.

In 1688. the Baltic was so firmly frozen that sheets XI crossed it with heavy.

In 1779-80 the harbour of Hy was crossed & horse & artillery on the ice.

Carbon a Atmosphere

Now mark to form 850,000,000,000 Tons of coal.

now in existence 5,000,000,000,000. ——— all of which was once in the atmosphere, wh gained oxygen as it lost carbon.

consider the effect of the former Atmosphere in the adaptation of the At. as a whole to the Earth as a whole— upon the conditions of the Atmosphere &c. (see p. 138)

Temperature of Man

Highest immediately on rising, lowest about midnight say 98.1 & 97.1 a light meal does not affect it— a heavy dinner with wine lowers it. (I doubt if it lowers the temp of interiors.) carries exercise lowers— walking in snows. see Phil. Mag. (London (for 1845) vol XXVII. p. 399—, & last for work of John Davy "on Temp of M."

Deaths of Sailors

In the Eng. mercantile marine $\frac{12}{17}$ die of accident— ie. drowning or shipwreck. 1/24 of the Ships lost, = £3,000,000 a year

Isolated Facts.

Animal Magnetism

M. Arago mentions a woman examined by a committee of the Fr. Acad. — who has the faculty of electric attraction & repulsion — some days she attracts, others repels — & what is remarkable denies the things which she (electrically) feels.

England in 1066–1100.

When the conqueror Robt 1422 manors for himself in England. There were but 66 landowners in the Co. of Norfolk!

: In 1738 the H of Commons forbid any one reporting the Speeches of Parl. It was not repealed till 1771. (see Knights London &c)

Longevity in London & Liverpool

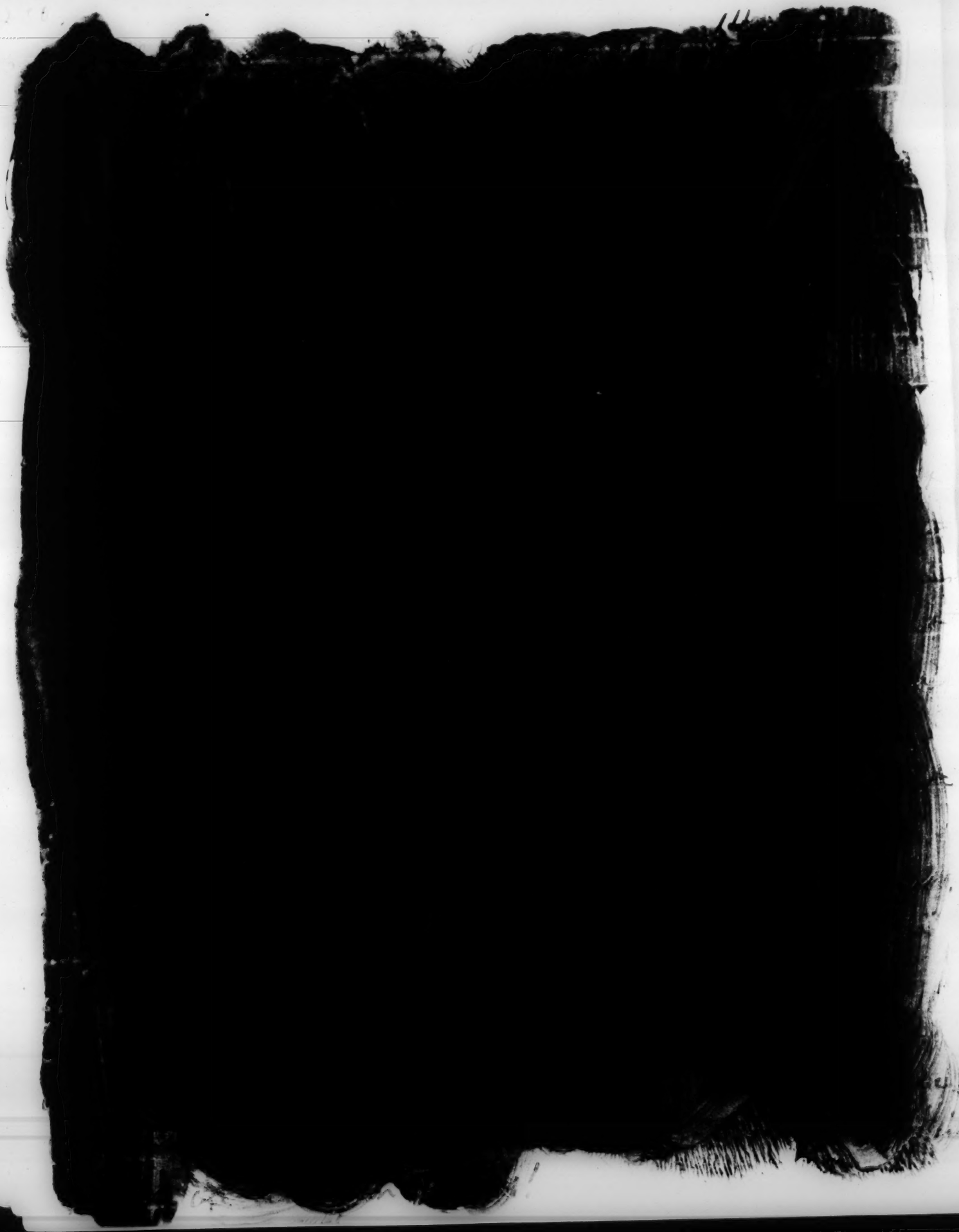
The average age in London is 26. in Liv. 17.!

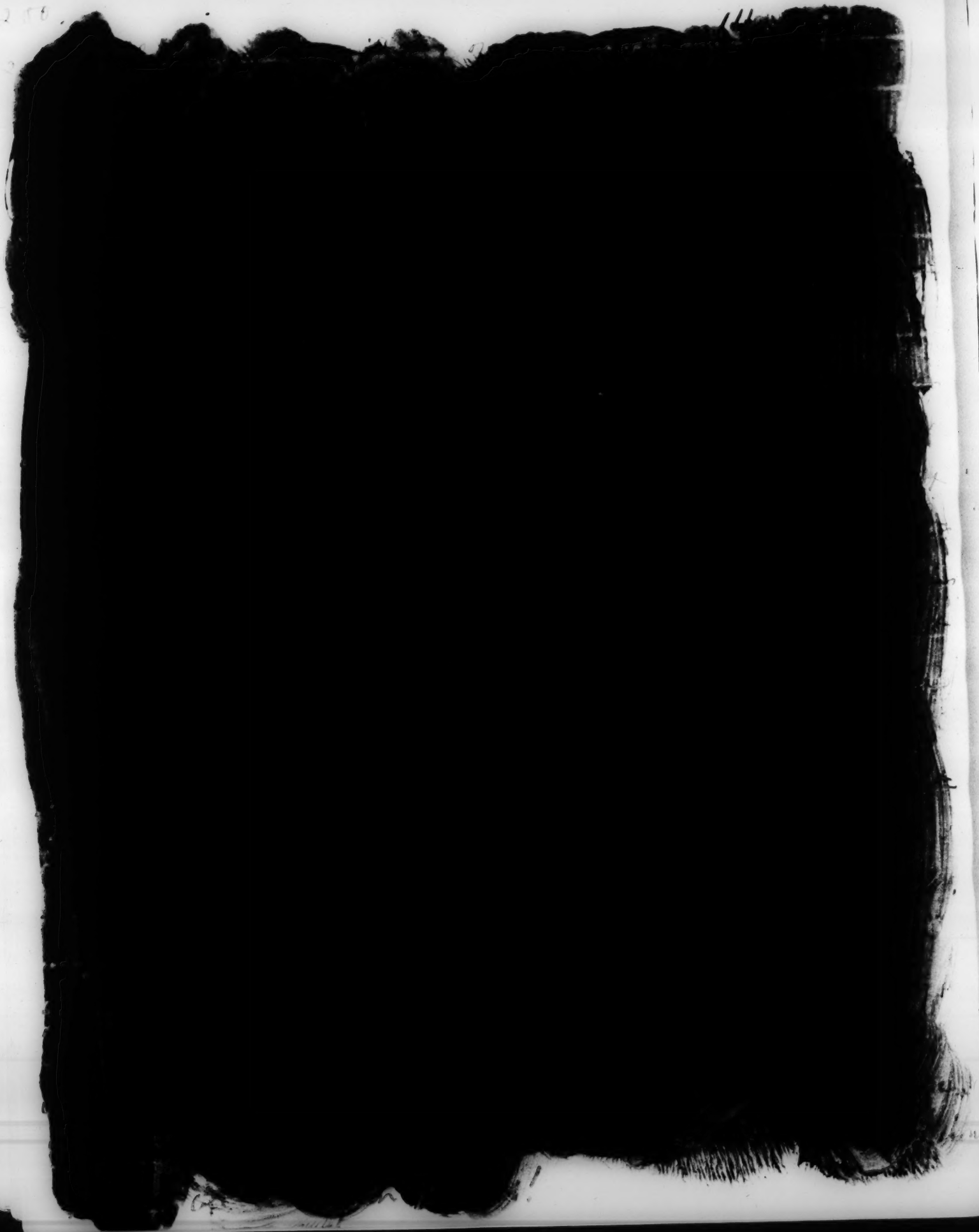
In 1846 the Abp of Canterbury ordered a form of Prayer thanking the Almighty for the recent victories in the Sutlej. Prayers were also on April 12 in all the Churches of Gt Britain for the success of the Eng. arms against the Sikhs!

278. Isolated Facts.

Notated Facts.

Isolated Facts.





Biblical Studies.

May 1. Commence again upon the gospels.

Critical Reading Studies &c.

1. Introductions to N.T. Gospels.

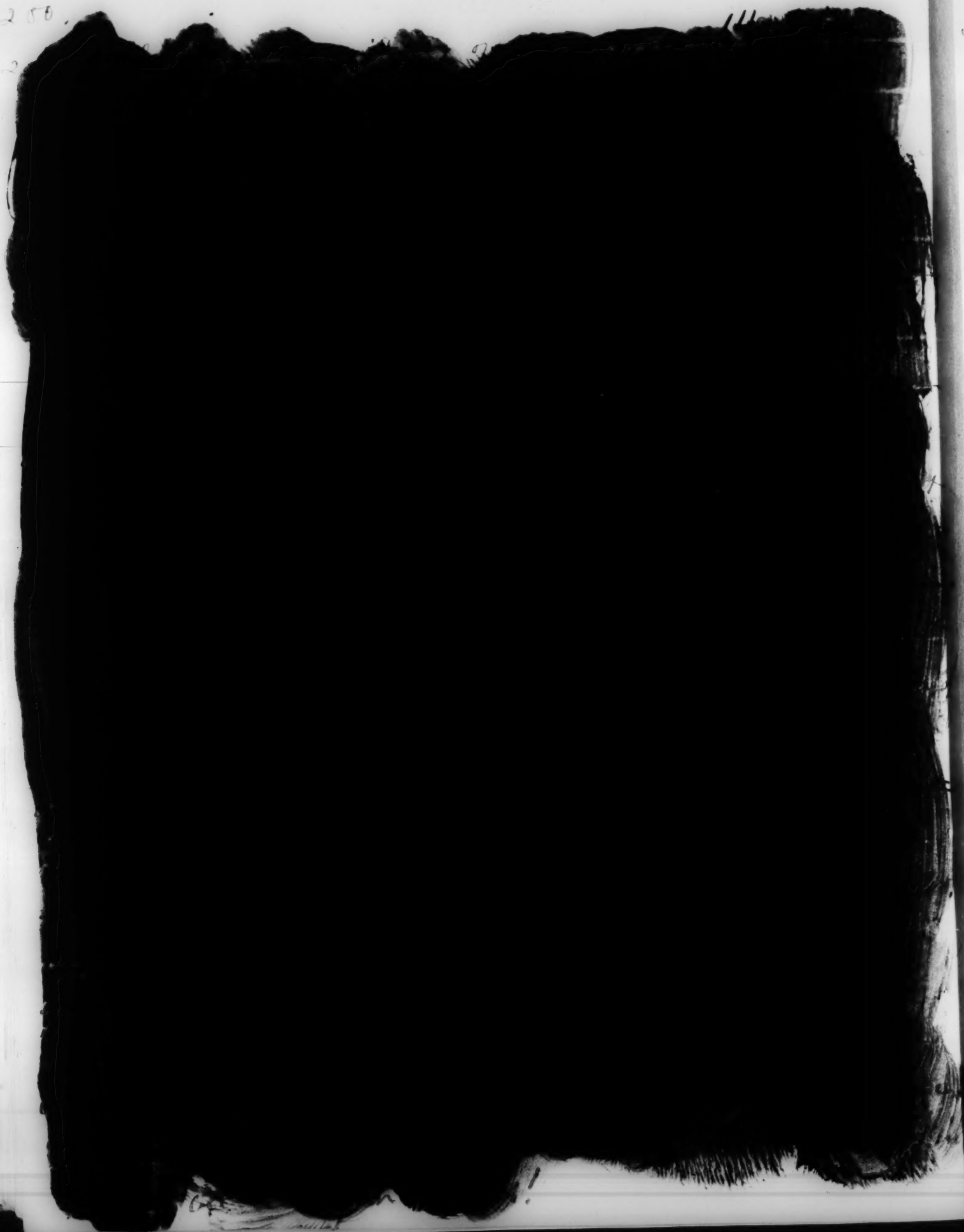
Credner, De Wette, Schott, Hug, Michaelis, Eichhorn, & all writers on Genuineness &c. Norton, Lardner, Paley, &c. Schmeller, [illegible] [illegible] &c.

2. Study the Apocry[illegible] [illegible] & [illegible]

Philo, Josephus, [illegible], Gfrörer, [illegible],

Apoc. Epis. Evang. &c. [illegible] [illegible]

Apost. Fathers &c. &c.



Biblical Studies.

May 1. a beautiful rain — how the grass grows.

Biblical Reading Studies &c

1. Introductions to N.T. Gospels.

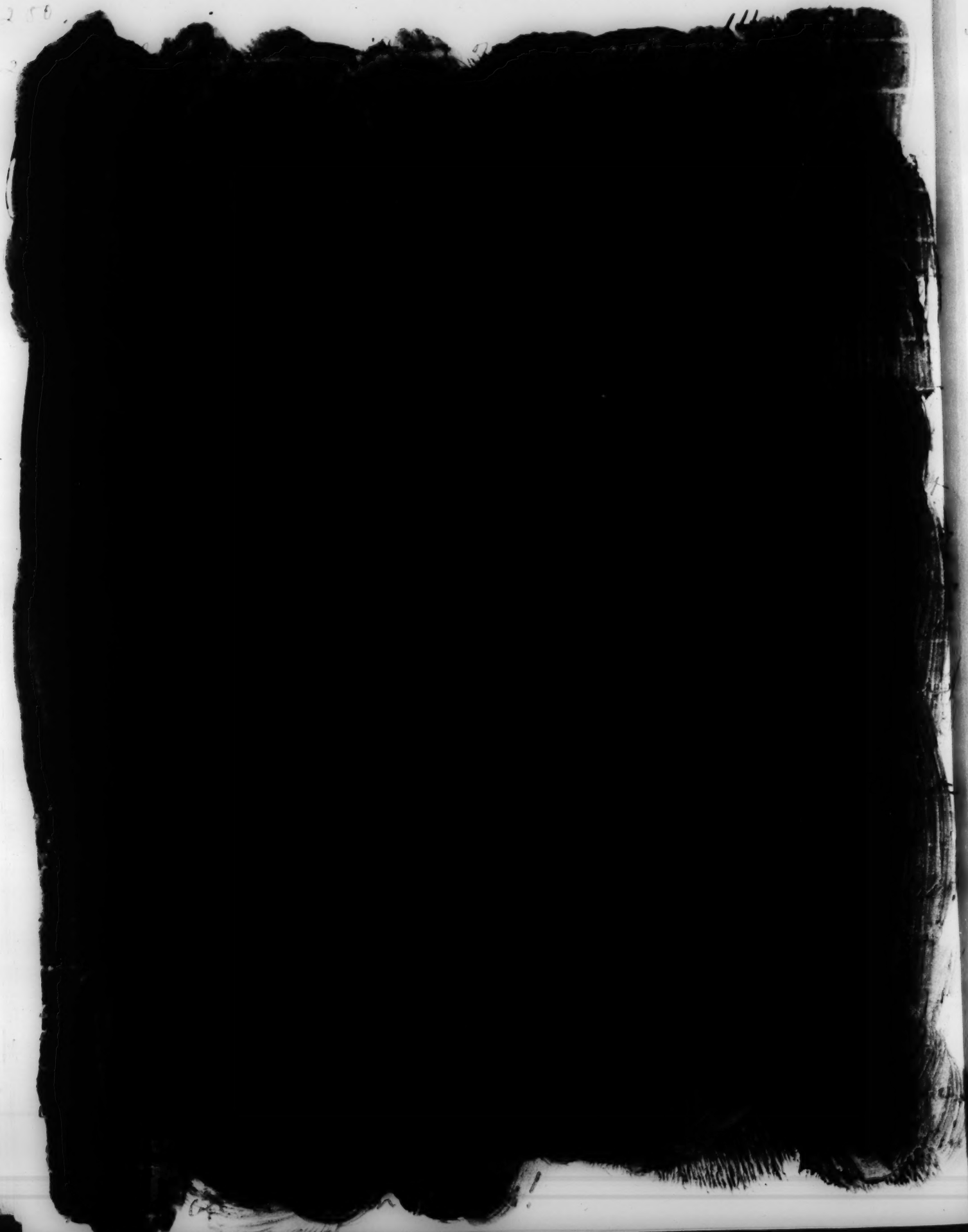
Credner, de Wette, Schott. Hug, Michaelis, Eichhorn & the writers on genuineness &c. Norton. Lardner, Paley, &c. Schmidt, [illegible] – Gieseler &c.

2. Study the age of the N.T. & [illegible]

Philo, Josephus, Lücke, Gfrörer, Dähne &c,

Apoc. Ep. Evang. &c. Thilo. Fabricius

Apost. Fathers &c. &c.



Biblical Studies.

May 1. a [illegible] [illegible] [illegible] the [illegible].

Biblical Reading Studies, &c

1. Introductions to N.T. Gospels.

Credner, de Wette, Schott, Hug, Michaelis, Eichhorn & the writers on genuineness &c. Norton, Lardner, Paley, &c. Schmidt, [illegible] Semler &c.

2. Study the apocr. N.T. & [illegible]

Philo, Josephus, [illegible], Gfrörer, [illegible],

Apoc. Gosp. Evang. &c. [illegible]

Apost. Fathers &c. &c.

Biblical Studies.

Biblical Studies.

Biblical Statistics.

Biblical Studies.

May 1. a beautiful rain - how the grass grows.

Biblical Reading studies &c

1. Introductions to N.T. Gospels.
Credner. de wette - Schott. Hug Michaelis Eichhorn & the writers on Genuineness &c. Nolan. Landon. Paley, &c. Schleiermacher - Strauss &c.

2. Study the apoy J.c & apoc. &c
Philo. Josephus. (Ritter. Gfrörer. Bruckes &c)
Apoc. Ep. Evang. &c. Thilo. Fabricius
Apost. Fathers. &c. &c.

write a Letter to the citizens of the United States touching the matter of War.

The marvellous in ~~Literature~~

In literature what is near us is always represented as ordinary— what is distant in time or space is miraculous, at least marvellous. See this in the stories that Livy tells about men past Rome— the fellows at Sabine & the folks at [illegible]. See this in Odyssey: In the world all is marvel— Circe. the Sirens. Polyphemus &c &c. So the men of old time that Nestor & others tell of. So in the O.T. they saw God— lived 1000 years. &c &c. So in time of Apostles what paid to O.T. not to the new. a duty to read the O.T. not new— Later to read the Apostles— now the Fathers &c &c. See this same thing in Ariosto. in our northern Eddas. Sagas &c. in maps that have monsters on the borders!

what is forgotten in one age is recovered in the next & man advances just as men walk — now they leave the right foot to advance the left — then the left to push forward the right. Now & then there is a spasm in the race & they jump with both feet — this is rare.

Now things are helped forward by unlikely causes. Now the Ch. of Rome claims divine right & opposes the King. To do this it must favor the people — but only so far as it serves the Ch's turn. So the K. to oppose the Ch. strengthens himself, fosters the nobles, — a power hostile to the Church often — raises them at the expense of the Ch. They get a power independent of him — & then he must protect the people against the nobles to sustain himself. So by both movements the people get forward. Seen at any one time — it seems as if the oscillation was greater than the movement in advance. but taken as a whole it amounts to little more than the vibrations of a waggon fr side to side on a rough road — & the path of man is getting smoother! The rotary motion of the E. is 25000. miles a day, while its orbitual motion is 1,737,000. miles! So an inhabitant of the Equator has only 1/69 part so much oscillation as progression. & in 42° only about 1/36 part in a deviation from —

Fables.

Fables seem to originate at a low period of civilization & to belong wholly to the *orientals*. *Lokman* in the East & Esop in Greece seem the only originators. Later ones *Phaedrus* & *La Fontaine* are but imitators. They show how much man has learned from Animals. They relate always I think to *shrewdness* & common sense. never to *self-denial* - *friendship*. Piety & never to *justice*. Many fables are derived from a keen observation of animals. Yet I think Esop's fables never indicate a love of Nature - they have not the smell of the ground in them. Why is this? Is not it so in general in the Ancients - Greeks & Romans -? There is none of that intense almost pantheistic love of Nature which abounds in the German races! Why so -? Is it so?

Apoc. writings amongst the Xns

§1.

Causes wh. led to the production of such works.

1. Jesus spoke to men of different culture & natures—therefore of different judgment & non-judgment. They recd as they were able. The Apostles were such, men—both the direct & the indirect. They did likewise & there soon became—diversity in their doctrine & mode. e.g. Paul. Peter; see Act XV; Eph. Gal.

2. It was 30-or 40 yrs before the 1st can. Gosp. got written. In the mean time tradition passed much about J. his word & deed—&c. This knowledge was coloured by the Xtr of its recipients & traditors. Gradually these traditions got written. Papias seems to have been the last who followed tradition in preference to the written accounts. He seems either not to value much the 4 gospels, or to wish to add as much to the written word as it was possible—& consistent with fact. 3. To judge from L. I 1-4. other persons wrote—how many—for he says πόλλοι &c. (see list of Apoc. in Jones. I. p. 305 &c.)

§2.

General Xtr of these works.

I I judge them greatly inferior to the 4 Can. Gos.
1. Because they never attained credit among the major part of the chs. 2. From those fragments which have come to us—& the citations in the Fathers.

Apocrypha & SS.

III. But I think they have been undervalued by the Protestants. 1. Their dogmatic prejudice has affected them. 2. Hence that it was worthwhile to translate the Septuagint into Greek & Latin. 3. From the Shemaim which have come down - as extracts for this service.

Apoc. Xn S.S.

Chap I.

Special Apoc. works now lost.

§3.

1. Gosp. according to Heb.

This was written in Heb. Jerome tr. it into Lat & Greek, but there ~~was~~ a [illegible] tr. into Greek — or parts of it were found in quoted by Epiphanius — for he mentions a mistake which Jerome could not have made. (See the passages from it in de Wette §64. Jones on Can. vol I. Pt (II) ch XXV. & the authors in de Wette §65. Neudecker §3. Norton I × (v. Sygg[illegible])

It seems strongly to resemble the Gosp. of Matth — & was perhaps made up out of it. Was called by sev'l other names. Some passages quoted from it differ much in style from Matth — were they interpolations? was this the Gosp of M. in a corrupted form?

§4.

2. The alleged Gospel cited by Justin M.

After all that is ingeniously adduced by Credner I cannot find that J. had a peculiar gospel. For sometimes he cites from memory with occasional departures from the text of ~~the~~ M. & L. So he does in case of O.T. But sometimes he cites quite accurately. I doubt not he had other gospels — "Apocryphal" documents such as L. I. 1-4. refers to. Or perhaps had an addition in his coll.

#s. * Inquire how if Esp. uses the term γενεαλογία in the same sense as the 2 passages. In ~~xxxiii~~ &c. does not γενεαλογία mean the whole Britt-
story of J. i.e. ~~xxx~~ #14. does not it not mean only the table of genealogy
properly speaking? If so Criticism could not use that to prove
J. the Son of Jos. or Mary.

Dr. Holmes <u>Recipe</u> for my Throat.
Tinct. Catechu

This material has been treated with a

____ 1% solution of magnesium methoxide
[✓ ____ solution of magnesium bicarbonate]
____ other:

July 1978